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AN EXPERIMENT IN CONVERSION

NEARLY a hundred years have passed since, at the first Synod of the restored Hierarchy, Newman preached his famous sermon on "The Second Spring". This sermon is generally quoted as a paean of triumph: "It was a miracle to have pulled down that lordly power (the time-honoured church of St Augustine and St Thomas), but there was a greater and a truer one in store. No one could have prophesied its fall, but still less would anyone have ventured to prophesy its rise again. . . . Had it been prophesied some fifty years ago, would not the very notion have seemed preposterous and wild?" The step was an easy one from triumph over what had already been achieved to confidence over the greater things that were soon to come. And yet, even in that tremendous moment, Newman's knowledge of his countrymen dictated a word of caution. "But still could we be surprised, my Fathers and my Brothers, if the winter even now should not yet be over? Have we any right to take it strange if in this English land the spring-time of the Church should turn out to be an English spring, an uncertain, anxious time of hope and fear, of joy and suffering—of bright promise and budding hopes, yet withal of keen blasts, and cold showers, and sudden storms?"

The ensuing century has amply justified that cautious note. While a great deal has been done to re-build the Church in this country, we are far from the conversion of England. No figures are readily available for the number of conversions before 1918; but since that year the average figure has been a paltry ten thousand. And any over-all calculation of our strength in this teeming island must include the alarming total of our leakage. Today time presses as it did not in Newman's day. With the progressive paganization of the country—75 per cent of the population is already divorced from any Christian church—we cannot look forward to the next century with equanimity,

unless we are radically to increase the rate of conversion. It is for this reason, and not in any disparagement of the magnificent work of the past century, that we say new methods must be perfected. If we are to rely on people knocking at the presbytery door in search of instruction, it is probable that the number of conversions will diminish rather than increase in the future.

Other countries faced with the same problem, and particularly America, have tried different methods of approach to the non-Catholic. Of these the most successful so far has been the Enquiry Class; which is simply a continuous course of instructions on the Faith, so arranged that it covers the entire Catechism in a manageable period. Of course such a Class will not of itself draw many non-Catholic enquirers. It must be preceded and accompanied by an intensive campaign of prayer, canvassing and advertising on the part of priests and laity.

Fr John O'Brien, the well-known American expert, says: "The most significant single factor in the growth of the convert movement in the United States and Canada in the last two decades is the more widespread use of the group method of recruitment and instruction. To that factor, more than to any other, is traceable the steadily mounting total of converts. Whenever the method of individual instruction has been replaced with that of the class method, the annual number of converts has climbed to a new high. Rarely is the increase less than 100 per cent, and not infrequently does it run to 300 per cent and even 400 per cent."¹

Facts speak louder than words. In the parish of St Charles Borromeo, New York, the yearly average of converts is now 450; in St Sabina's, Chicago, 190; in the Jesuit Church, Milwaukee, 149. One priest in Lansing, U.S.A., has received 1600 converts over a period of twenty-five years. At two instruction centres in Melbourne, Australia, 151 non-catholics sought admission to the Church during 1949. In case anyone should be tempted to wonder whether such mass-methods will suit the English temperament, it is significant that at the Cenacle Convent, Liverpool, sixty-eight converts were received after two courses. And at Our Lady's, Carlisle, the first, experimental course, held in the spring of this year, restored eight lapsed Catholics

¹ *The Priest*, September, 1949.

to the practice of their religion, and made thirty converts, out of a total of forty-five who attended the course.

In the hope that the experience, gathered at this last centre, may prove useful to other priests who wish to undertake this vital work, the present writer has been asked to put on record an outline of the methods used in the recruitment of prospective converts and in the conduct of their instruction.

Recruitment is obviously the crux of the problem. As one B.B.C. producer has said, the biggest headache is not to provide a good programme, but to persuade people to turn it on.

So, the first step in all successful convert work must be a campaign of prayer. Faith is a free gift of God, and God likes to be asked for His favours. The great sacrifices which every convert has to make in giving up, what is represented to him as, his freedom, to join the feared and hated Catholic Church; the pressure of opposition from his family, the ridicule of fellow-workers, the break with old and loved associations, all these and many more show the absolute necessity of God's special help. Unfortunately, our Catholic laity are not always aware of the part they should play. They will gladly pray for the conversion of India or China or Africa. But, apart from the prayer ordered to be said at Benediction, they rarely remember the millions of their fellow-countrymen, who are equally in need of the gift of Faith. Older and experienced priests incline to the view that there is less thought for the conversion of England among Catholics of this generation than there was forty or fifty years ago. Perhaps our slow progress has reconciled us to a state of affairs to which we ought never to be reconciled.

In Carlisle, the drive started with a crusade of prayer. Twenty men from the parish were asked to assist at Mass and receive Holy Communion every day of the first week in Lent, 1949, to pray for the return of the lapsed men of the parish and for the conversion of their own city. They were also asked to find twenty other volunteers to take their place in the second week, and so on until the end of Lent. Moreover, each group attended three talks on the Lay Apostolate, on the obligation and opportunities of the layman to bring his fellows to a knowledge of the truth.

As soon as the launching of the Enquiry Class was announced from the pulpit, the parishioners were encouraged to remember the work in their prayers, Masses and Communions. A special appeal was made to the religious communities in the city, and the prayers of the school-children were directed to this end. These requests bred personal interest on the part of the people in the coming experiment. Little children asked if they might bring their Protestant fathers, or convert mothers who had ceased to practise. In point of fact, this actually happened at the first session. The door opened to admit more than one small child, leading a shy parent by the hand. And everyone was amused when such a rhetorical question as: "What is prayer?", was answered by a piping treble in the words of the catechism. After the second or third session, parents were asked to leave their youthful guides at home in future.

It is impossible for us to measure the efficacy of particular prayers: but, judged on purely human standards, the prayers and sufferings of the sick must have especial weight with God. On their regular Communion mornings, the sick of the parish were asked to remember our venture of faith. Shortly before the Instructions began, one good soul, who had been given three weeks to live, made an offering of all her sufferings for the success of our work. She did not live to see the results of her sacrifice, but who can doubt that we owe many of the graces, which came to us, to the power of her intercession?

Every effort was made to accompany the Instructions with a campaign of prayer. Not infrequently, the individual enquirers would ask: "Could you get someone to pray for me? I'm finding it very difficult at work" or "at home, where my parents are violently opposed to my becoming a Catholic". These requests were passed on to the sick or the nuns or the school-teachers. Experience shows that their prayers did not go unanswered.

Prayer alone is not enough. Our Lord has chosen to make use of human agents in His work of salvation. It is from this that so many obligations upon priest and laity arise.

Our first step towards enlisting the support of the laity was an effort to make them "convert-conscious". By frequent sermons on Sunday nights, by talks at Confraternity meetings, they

were reminded of the fields white to the harvest and of the shortage of labourers. Most important of all, they were given some practical points about how to make contacts with non-Catholics and about how to use every opportunity to dispel prejudice, to show the beauty of the Church's teaching, to create an interest in the Catholic philosophy of life. They were encouraged to invite non-Catholics to their homes, to their social functions, to such Services as Benediction and Parish Missions. They were warned to be on the look-out for the non-Catholic with an active interest in the Church but who is too shy to make the first advance. The Catholic partners of a mixed marriage were reminded of their promise to seek conversion of their husband or wife. The stress was on the layman's duty; but obviously, one could not afford to ignore the reward of such work. It is said that no one goes alone to heaven—or to hell.

With the full resources of a parish thus harnessed, and kept at the stretch, we can be sure of a steady flow of converts, who would otherwise never have sought instruction in the Faith. This well-directed personal contact of the laity will be more fruitful in the conversion of England than any other single factor.

This does not absolve the priest from the trying task of making contacts on his own. He cannot afford to sit back and wait for the laity to bring enquirers to him. If for no other reason than to encourage the laity, he must take his share in their apostolic search. No priest would question this for a moment. It is integral to his vocation. And, if the Canon Law has taken care expressly to include the non-Catholics within his parish boundaries as committed to his care in the Lord (*c.* 1350), it must surely be only for the sake of completeness, so beloved of codifiers.

The priest's great work will lie in winning the goodwill of the non-Catholics resident in his district. Many are kept from the Church by the fantastic stories which they hear about priests. Once these legends are dispelled by personal experience, once they learn for themselves that the priest is a man to be trusted and respected, the highest barrier is down between the Church and their sympathy, and they are already well on the road to conversion. It will be his devotion to the sick, his patient zeal

with the more wayward members of his own flock, which will excite their admiration; but soon they will come to admire the cause which has made him what he is.

It may be useful to list some of the more fruitful ways of making friendly contact with non-Catholics, so far as our experience goes. Obviously, no two parishes offer exactly the same opportunities, but the differences are not so great that none of the following will be applicable.

Visiting. Every day a priest will meet many non-Catholics in the houses of his district, partners of a mixed marriage, relatives, friends, neighbours. In every one of these he can see a potential friend and a possible convert. More often than not, it would be disastrous to rush one's fences. But, so soon as he has won the confidence of his new acquaintance, the conversation will inevitably turn to religion. Perhaps out of politeness, the non-Catholic will mention something he admires in the Church, her teaching on marriage, her stand against Communism in Eastern Europe, the beauty of her liturgy. That is the chance to urge him to come and hear more about Catholicism, to assure him of the wonder of God's truth, which will bring him more satisfaction and happiness than he has ever known before. And it is precisely in these circumstances that the Enquiry Class serves so useful a purpose. The priest can mention that talks on the Faith are given once or twice a week, and that anyone is free to come without committing himself in any way. A folder or handbill, giving details of the course, will make things definite and an arrangement with a Catholic to act as guide for the new enquirer smooths away the last difficulty.

There is no reason why a priest should not pay an annual visit to every house in his district, if only to check his census. A study of the local directory or voters' list will reveal in every street many families with predominantly Catholic names, who no longer figure in the parish books. When the bell is answered, he can ask if there are any Catholics in the house, and more often than not he will be told: "My husband was a Catholic" or "Our grandparents were Catholics." Then he can ask what happened, or suggest that it would be rewarding to know something of the faith of their fathers. It is surprising how often this works wonders, leading him to be invited into the house where

he is face to face, not with one, but with perhaps six prospective converts.

Casual Contacts. Every parish has its quota of non-Catholics who come, from time to time, to Mass or Benediction, or make visits to the Blessed Sacrament. Many of them are convinced of the truth of the Faith, but cannot bring themselves to approach a priest for instruction. A simple "good morning" or "good evening" may start a conversation and bring about the final step in the conversion. Such a greeting to a young man, leaving after Benediction, brought the electrifying reply: "Thank God you spoke, Father. I've wanted to speak to a priest for two years, but hadn't the courage to address one." Yet this young man, at present under instruction, was a graduate of both an English and an American University, and had travelled three continents as a business representative. One would not have expected him to be so shy. Again, the offer to take a sightseer on a tour of the church, with its opportunity to make doctrinal points, has reaped wonderful results.

There are few Catholic Services which the non-Catholic admires more than a Nuptial Mass. The exhortation, which it is customary to address to the newly married couple, offers great chances of emphasizing the dignity of sacramental matrimony. One such talk brought three non-Catholics to enquire about the Church. Some months ago, a young girl called at the Presbytery to say that she had decided during a Nuptial Mass to become a Catholic. As she was only seventeen, she was told to consult her parents. Shortly afterwards, she returned with her mother, who also asked for instruction.

Funerals, too, are occasions which bring us into touch with non-Catholics, who compare the tender strength of the Church's burial service with the, to them, emptiness of the service of their own religion. A word on the doctrine of Purgatory and prayer for the Holy Souls comes to them with immense consolation. To know that they can still help takes much of the sting out of their grief. The priest rarely has an opportunity of helping so many non-Catholics together as in a hospital. A gentle greeting, a word of genuine sympathy, will win him much gratitude. In our experience it can also reveal many lapsed Catholics. Every hospital chaplain knows how doctors and nurses wonder at the

effects of the Sacrament of Extreme Unction. It is always worth channelling this amazement into curiosity about the Faith. One nursing Sister, who asked: "What is this strange thing you do to patients which so often makes them recover?" ended by coming with her two daughters for instruction.

Every priest can tell stories of this type. But, much of the influence he has exercised in these and other ways will be dissipated if he can resort only to private instruction. Few are willing to accept an invitation to the presbytery. They feel they are committing themselves, if they step across the threshold. But many will welcome the idea of attending public talks, where they will be one among many, and where they are free to come and go as they like. It is useful to jot down in a diary or notebook the names of all acquaintances, who have given the slightest promise of conversion. A letter, or a personal call, before the Enquiry Class begins, will help them to make up their minds.

To bring the Class to the notice of non-Catholics, who may be interested but have no Catholic friends, a few weeks of intensive advertising should precede the first meeting. As our Course was the first of its kind in this city, and as we did not wish to stir up possible antagonism, we refrained from using the normal advertising mediums, the press, the cinema, the wall poster. Perhaps this was a mistake. Many non-Catholics have since suggested that an advertisement inserted in the local paper every Monday night, giving the times and titles of that week's talks, would have brought us many more enquirers.

Our campaign was timed to start three weeks before the first meeting. We distributed 1500 folders in a door-to-door visitation. The outside page carried the title: "The Catholic Church and What She Teaches", with information on the times and place of meetings. On the first inside page, the invitation to non-Catholics to attend the talks guaranteed that they would be positive rather than controversial, that attendance would not commit anyone to becoming a Catholic, that no payment or collection would be expected, and that people were free to attend one or more or all, or to begin at any stage of the course. On the opposite page the subjects of the talks were listed and the name of the priest responsible.

We entrusted the task of distribution to a Catholic Action

group of twenty young men. Some were brave enough to knock on every door and offer a personal invitation to the inhabitants. The more timid were satisfied to slip the folder through the letter-box. In no circumstances did these young men attempt to answer any questions about the Church; they contented themselves with the assurance that a full, authoritative reply would be given in the Enquiry Class. Where they found interest in the Course, they always offered to escort the enquirer to the first meeting. A further thousand folders were distributed at the church doors, and Catholics were begged to give them to their non-Catholic neighbours. So far as we can learn, only seven people attended the talks as a result of this campaign. But one woman, who lives twenty miles outside Carlisle, came to the Class after having picked up a folder in a friend's house in town.

It was planned to run two courses together, each covering the same matter, but the first twice a week for twelve weeks, the second once a week for twenty-four weeks. This catered both for those who wanted to get through the course as quickly as possible, and for those who could not afford the time to attend more than once a week. If anyone missed a talk in the first series, he had a chance to hear it in the second.

The place chosen was a confraternity room in the parochial buildings, near but separate from the church, with seating accommodation for about sixty people, and easy of access from the street. Wherever possible, this is a much better arrangement than holding the talks in church. In such a room, with a good fire and easy-chairs, the non-Catholics felt more at home from the start. The priest was able to meet his hearers, he could speak to them with less formality, and they on their side could make friends with one another and discuss their own angles on the night's topic in small groups. In this atmosphere, a really friendly comradeship sprang up among the members of our first Enquiry Class. Though the talks finished promptly, as we had promised, at nine o'clock, it was seldom indeed that the room emptied before ten. Some would talk to the priest, some would talk among themselves, and then perhaps come to him in a body. No one, it seemed, was in any hurry to leave such pleasant company.

So, we come to the presentation of Catholic doctrine in this

course. The first few talks were vital. On their success depended whether there would be any need for the whole series. This meant much preparatory reading, and a careful selection of the points most likely to strike home. As the talks proceeded, growing knowledge of the particular audience made preparation easier. For the most part they had little or no previous religious instruction; simplicity and clarity were therefore our first aim.

Each talk started with an explanation of how its particular subject related to what had gone before, how it fitted into the general scheme. Especially was the beauty of the doctrine stressed, and its effect upon the life of the individual, the nation, the whole human race. The technique of a retreat, with its illustrations and anecdotes, was perfectly applicable. When talking about such subjects as the Mass and Confession, it made a great impression to show that they were universal in the Church before the Reformation; a few simple quotations from the Fathers had great weight.

Every spoken sentence was written down, even stories and illustrations. This is a great labour, but proved well worth the the sacrifice; moreover, it obviates lengthy preparation for future courses. Space was left in the manuscript for additional matter, gathered from further reading or the fruit of experience. Needless to say, this script was not used at the actual meeting. A few notes on a card were all that was necessary. But after each talk, every passage in need of expansion or alteration was heavily scored.

Looking back over the months, our most vivid recollection is of the anxiety with which we faced the first meeting. We knew that about twenty non-Catholics would be there, but we found forty-five people, two-thirds of whom, as we now know, were non-Catholics. Hecklers or stone-throwing crowds outside had been prophesied by the more imaginative. Fortunately, we were spared both forms of entertainment. The atmosphere was, indeed, a little tense; but the assurance that there was no objection to smoking brought welcome relaxation.

After a few words of welcome, we made it plain that our immediate purpose was to provide honest enquirers with a reliable account of what the Church teaches; the winning of converts was secondary—consequential, as Americans would

say. We would attack no one's religion, make no attempt to learn the identity of those who were strangers to us, and bring pressure on no single individual to become a Catholic. No conversion is worth-while unless it is a free, unfettered choice, made calmly and deliberately after mature and informed reflection.

On each chair we had laid out beforehand a little bundle of literature:

1. The Syllabus.
2. The Catechism.
3. The Gospels of St Matthew and St John.
4. "What Catholics Believe" and "What the Catholic Church is and What she Teaches" (both C.T.S.).
5. An attendance card.

The Syllabus was simply a typed sheet with four parallel columns giving the number of the talk, the relevant questions in the Catechism, a suggested reading of two chapters of the New Testament, and a list of Bellarmine Society leaflets to be distributed at each talk. We explained that the Catechism was a very concise summary of Catholic teaching, which needed to be supplemented by further reading: hence the two C.T.S. pamphlets. As the Gospels are our sources for the life of Our Lord and for His teaching, enquirers were advised to take this opportunity of making a systematic study of them. The attendance card was nothing but a printed list of the talks, on which enquirers were asked to mark every talk they had attended. This made it easy to know which subjects had to be repeated for any individual who had missed them.

Each meeting began punctually and ended, equally punctually, after an hour. The opening prayer was the Our Father and the closing prayer the Creed. The first quarter was devoted to answering written questions from the box placed outside the door; the talk proper took about thirty-five minutes, and the remaining time was used in answering oral, spontaneous questions on the night's subject matter. Personal problems would best be treated by approaching the priest, either before or after the meeting, or even in the presbytery. There was also a large selection of pamphlets on view, to which their attention was drawn, and the relevant ones were mentioned at each meeting. Lastly, every enquirer was given a list of Catholic books in the

City Library. The first meeting closed with a simple explanation of Faith and a few words on the meaning and importance of prayer.

Subsequent meetings worked out much as they had been planned. Not more than two of the regular comers dropped off during the course. At almost every meeting there were new faces, some of them casual visitors. Written questions came rather slowly in the beginning, but after the fourth talk they came thick and fast. The decision to end the meeting with questions on the night's subject proved a happy one, showing where our explanation had been insufficient or even misunderstood. And these questions provided abundant evidence that the Gospels and the Bellarmine leaflets were being read and digested.

Our promise to respect anyone's wish to hide his identity was perhaps over-scrupulous. At any rate, before the fourth meeting nearly all had made themselves known to the priest, and already many declared their intention of becoming Catholics. To those non-Catholics who came by themselves, it was suggested that they should invite a Catholic friend or neighbour to accompany them. If they knew no Catholics, we volunteered to find them a companion. These guides proved invaluable, in unearthing personal difficulties or misunderstandings, and in taking their new friends to Mass and Benediction.

From the outset stress was laid on the importance of coming to understand the Mass, and on the desirability of assisting at Mass every Sunday. After the talk on the Sacrifice of the New Law, copies of Fr Stedman's Sunday Missal were made available to everyone, and the ease with which it could be used was explained. A special meeting in church was arranged, at which the priest taking the Course said a dry Mass, and the Parish Priest gave a full commentary, holding up the action where the length of his explanation made this necessary.

Groups of five or six at a time were taken round the church, and all the different objects were explained, starting with the Holy Water font. They saw both sides of the confessionals, were taken into the sanctuary to see the altar and its furnishings, and to the sacristy to view the vestments, sacred vessels and altar breads.

We were fortunate, despite the time of year, that so few

missed any of the talks. Where possible, these were made up in the second, more leisurely series. Otherwise, we filled them in personally in the presbytery, or sent the person concerned to one or other of our lay catechists. We needed to make very few changes in the original plan as we had laid it down. The most important was that we found we needed to add five talks. Besides the Mass demonstration, there were three meetings devoted to the Reformation. Because of our promise to avoid controversial subjects, this had not been included in our original syllabus. It was to meet the unanimous request of our audience that we included the Reformation in general, in England and in local history. At least two people afterwards said that these talks finally decided them in favour of the Church. The fifth extra meeting was held in preparation for the actual reception.

At the twentieth meeting we asked all who intended joining the Church to tell us, and then we arranged two personal conferences with each of these. Our chats with them brought to light their special problems, and gave us ample opportunity to be sure that everyone, who wanted to be a Catholic, had both the gift of Faith and the knowledge adequate for reception.

To our last meeting, already mentioned, only catechumens were invited. The ceremony was fully explained, the profession of faith in the short form read to them, final details about their first confessions were settled, and a practical demonstration given of how to receive Holy Communion. Finally, they were handed slips on which to record the information which would be needed for the Baptismal register.

The first mass reception of seventeen catechumens took place one Tuesday evening. There was no publicity for this event; nevertheless, a large number of friends, mostly non-Catholics, attended. The choir sang the "Come Holy Ghost" at the beginning, and "Faith of our Fathers" at the end. The catechumens knelt in a body at the altar-rails and recited the profession of faith together. Then each placed his hand on the book of Gospels and took the oath. After conditional baptism in the sacristy, all returned to the altar-rails for the absolution and the *Te Deum*. At this stage the Parish Priest spoke to them, very simply, of some of the wonders of the Mystical Body. And finally they were given a choice of four priests for their first confessions.

It would be difficult to over-estimate the value of such a public reception. Not only non-Catholics, but our own laity who were present were deeply moved by the occasion. It is an incentive to them to search out souls for Christ. We know of four non-Catholics whom this ceremony decided to seek instruction.

This, in brief, is an account of our experience in using the Enquiry Class method in Carlisle. Its advantages are manifold.

Firstly, it is a great time-saver. If a priest has fifteen catechumens under instruction, he can scarcely find the fifteen hours a week over a period of twenty or more weeks, at a time convenient to the catechumen, which are needed for proper instruction.

Secondly, the enquirer feels more at ease when he is one of a crowd. This is especially important in the early stages. It eases the task of a Catholic, who wants to marry a non-Catholic, avoids the danger of rushed instructions at the last minute, or, worse still, of attempted marriage outside the Church.

Thirdly, the enquirer is consoled to find that he is not singular in wanting to know what the Catholic Church teaches.

Fourthly, he is stimulated by the questions and the comments of the rest of the class. These afford him fresh matter for deliberation, and encourage him to voice his own marks of interrogation.

Fifthly, it gives him confidence, because he feels he can drop out without having to take any personal and embarrassing stand. This, therefore, helps him to come in the first instance. After that, it is largely up to the priest who is taking the Course.

Sixthly, the priest himself, since he is addressing a group, is more likely to prepare thoroughly. As a result, his words will be of higher quality and greater effectiveness. By all the laws of human probability, he will make more converts through this method than if he took them singly.

For these reasons, it would seem that the method of the Enquiry Class—though the word "Class" should be avoided—offers more hope for the conversion of England than any other that has yet been tried. There is nothing exceptional about this parish in Carlisle. Indeed, it labours under certain disadvantages which are not found in many parts of the country. And yet, we already have over thirty names for the next Course,

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which we propose to start in September. What we can do, others could do even better.

Let us get back to Newman. His Second Spring has lasted far too long. The summer to which he looked forward so passionately has been delayed and delayed, until one may doubt whether it will ever come. Yet, come it must, for the sake of England, even more than for the sake of Catholicism. May it not be that a wide adoption of the method we have described would pay better dividends upon the apostolic zeal of the clergy of this country? Each individual soul is of infinite value. No priest will begrudge the time spent on any one conversion. But we priests have not got endless time, and the sands are running out. If we can use the little time allotted to us to secure even greater results, is it not worth while considering this method of conversion, now the normal feature of many parishes in America? And might not this be the best way to raise the temperature of our uncertain English spring and so usher in the high summer of Newman's dream?

MICHAEL O'CONNOR

WOMAN'S WORK IN THE APOSTOLIC ERA

THE February issue of THE CLERGY REVIEW had an article on the grave falling off of vocations for the Orders of women. The article cannot have failed to give rise to anxiety in many a priestly mind. True, the writer only considered the situation in France, where it is indeed acute, but only a month earlier the important Austrian periodical *Theologische Quartalschrift*, of Linz, had dealt with the same theme and voiced similar anxiety. The problem is evidently not local and a detached view is out of the question: *Nam tua res agitur paries cum proximus ardet*. Though we are all of us called to serve, no single individual, nor even any particular section of the faithful, is indispensable. Yet who can fail to see the tremendous loss that would ensue for the Church from a widespread diminution of

the numbers of the devoted women whose contribution to the advancement of the kingdom of God is known only to Him who prompts every holy desire, inspires every right purpose, and in whose power every good work is accomplished?

This ominous phenomenon, which one hopes is no more than a transient symptom of the present troublous state of the world, suggests some reflexions on the work and activity of women in the Church in its earliest period. Some people have asked whether what is known as "the religious life" belongs to the very *esse* of the Church or merely to its *bene esse*. I think the query is a perfectly idle one. Apart from the sacred priesthood, no institution is of the essence of the Church, and in a very true sense every priest is a religious, that is, he is wholly dedicated to the immediate service of God. St Paul defines the priest when he addresses Timothy in terms that we can never sufficiently ponder: *Tu autem, O homo Dei*.¹ But leaving the obviously ascetical character of the priesthood on one side, there always were and there always will be men and women who, because of an ardent love for Christ, would be satisfied with nothing less than the reproducing in their own persons, in the measure in which such a thing is possible to mortal man, of the life which the Son of God chose for Himself during the thirty and more years which, for love of us, He was content to spend on earth.

In this sphere women have vied with men from the very beginning. Nor have they been content with imitating the hidden life of Our Lord, or the contemplative side of His earthly existence; on the contrary, they have taken up the most diverse activities, after the pattern of Him who went about the little towns and villages of Palestine "doing good", as one best qualified to do so summed up the public career of Christ.²

In the course of the first months of His public ministry in the rural districts of lovely Galilee and on the shore of its beautiful Lake, Jesus made many disciples, including a number of women. Some of these were of independent means and evidently mistresses of their own movements, since St Luke tells us that they were able to attach themselves to the service of Our Lord and to accompany Him on His missionary tours.³ There was nothing unusual in this practice. Josephus—and St Jerome—tell us that

¹ I Tim. vi, 11.

² Acts x, 38.

³ Luke viii, 3 ss.

well-to-do women would often serve some prominent rabbi. These women, says St Jerome, "*juxta morem Judaicum magistris de sua substantia ministrabant*".¹ The word chosen by St Luke is also used by St Paul, Rom. xv, 25, where the reference is quite clearly to the distribution of the alms which he was in the habit of gathering for the faithful of Jerusalem, whose material situation appears to have been chronically precarious. Incidentally the passage throws light on the means of livelihood not only of Jesus Himself, but of the Apostles as well. When these holy men obeyed Our Lord's summons to throw in their lot with Him, they not only renounced all they possessed at the time, but likewise gave up the possibility of earning their livelihood. From St John we learn that the little company carried a common purse to which those who had benefited by Our Lord's kindness, or had been converted by His preaching and example, were in the habit of contributing. St Matthew² suggests that times were when the purse was empty since at least on one occasion, when there was question of paying the temple-tax, Jesus was thrown back upon His supernatural resources. But in spite of their own precarious state, the apostolic band made it a point to relieve the needy out of their slender store.³ The good women who befriended Our Lord were not content with giving money—they gave personal service to the Master and His disciples. However, it would be excessive to imagine that all those enumerated or referred to collectively by St Luke⁴ accompanied our Lord everywhere and all the time. It stands to reason that they took this service in turns.

Jesus promised a hundredfold to those who, for His sake, would forsake all worldly prospects and advantages. We may take it that He experienced this blessing in His own person. Surely many a hospitable house was glad to open its doors to Him as He moved about the country. One such friendly dwelling stood conveniently by the side of the road by which He came up from Jericho on His way to the Holy City. In the Christian ear Bethany will for ever ring like the sound of a melodious bell. The village lay on the south-eastern slope of the Mount of Olives. Here stood the home of three people for whom the Word Incarnate cherished a special and most tender affection.

¹ *Adv. Jov., P.L.*, xxiii, 245, 246.

³ Cf. Jo. xiii, 29.

² xvii, 24.

⁴ viii, 2, 3.

We have it on the authority of the disciple who more than the rest knew the secrets of the heart of his Master, since he too was the object of a particular love, and love is the key that opens the heart of another even as it reveals the secrets of our own. When shortly before the Passion Lazarus was stricken with a grievous sickness the two sisters did not deem it necessary to request Jesus to come to the rescue. They knew their divine Friend sufficiently to realize that it was enough to inform Him of their distress:¹ "*Amanti tantummodo annuntiandum fuit*," says St Augustine. A Friend such as Jesus would not fail or disappoint in the hour of need. *Sufficit ut noveris: non enim amas et deseris*. So we read in our Breviary on the Friday before Passion Sunday. We know how gloriously Jesus justified the trusting love of His friends.

On another occasion, at an unspecified period, Jesus passed through the village on His way to or from Jerusalem, and called at the house of His friends. Martha at once got busy preparing a meal while her younger sister entertained the Guest. Commentators generally forget that Jesus was not alone: His disciples surely accompanied Him. It is unlikely that the little household had had warning of the arrival of so large a party. However welcome they were, their entertainment meant much work. If they had come up from Jericho, they were weary and dusty from the long climb up the hot, stifling gorge. They might indeed slake their thirst at the fountain by the roadside which bears their name at this day. One wonders if it was as infested with diminutive leeches as it is today, so that it is advisable to filter the water before drinking. But on arrival at the house, the dust must be washed off their feet. Is it any wonder if Martha was just a little annoyed by the conduct of her sister? These two women, Martha and Mary, are the admirable prototypes of the countless women who, through all the centuries, have served Christ and the Church in the two lives, the active and the contemplative, both of which are indispensable in the world as we see it, though the contemplative seems to have received the higher approval on this occasion. Actually they are not mutually exclusive. There is much necessary activity in the most contemplative of communities while activity without a background of contemplation is doomed to barrenness.

¹ Jo. xi, 3.

In Our Lord's last hours He was forsaken by all His Apostles, with the sole exception of John. But the women who had so long ministered to Him were there, helpless in their grief; but there they were, and who can tell what comfort their presence was to the human heart of Christ as He "trode the wine-press alone": *torcular calcavi solus et de gentibus non est vir mecum*. Only when all was over did the men reappear. When the lifeless body was taken down from the cross the women surely helped to wrap it in the funereal bands and they came back to the tomb at first light on the third day to complete these supreme rites. It was to a woman that the risen Saviour first showed Himself, commissioning her to announce the miracle of the resurrection to the men whose mission it was to proclaim that basic fact of the Christian religion throughout the world.

The service which devout women rendered to the person of Jesus they continued to render to His Church. When the Eleven returned, alone, from the mount from which their Master had soared into the sky, they forthwith entered upon the most momentous spiritual retreat that ever was made in the Church. The women, too, were there, and among them Mary, Our Lord's mother, who is actually mentioned for the last time in the text which records this detail.¹ When the Holy Ghost came down upon this august assembly on the morning of Pentecost, the women were not excluded from the wonderful outpouring of the Spirit of uncreated holiness: *repleti sunt omnes Spiritu Sancto*, we read; and upon every one of those present in that sacred dwelling the Spirit rested under the symbol of a fiery tongue.

Without risk of being taxed with fancifulness we may visualize the women of the Church of Jerusalem as playing a not unimportant role in its early days. We are definitely told that the Apostles "ceased not . . . from house to house to teach and preach Christ Jesus".² This can only have been done in the houses of the well-to-do among the faithful who would be able to provide a room spacious enough to receive a considerable gathering. One such house was that of Mary, the mother of the evangelist St Mark, then a young man but destined to become the companion of St Peter and the chronicler of his preaching

¹ Acts i, 14.

² Acts v, 42.

in the same way as St Luke was associated with St Paul. To this house Peter repaired on the night of his miraculous deliverance from prison and death. The Jerusalem tradition has it that here Our Lord had celebrated the Last Supper. Thus did the house of the mother of Mark, whom St Peter calls "my son Mark",¹ become the first church of the Christian religion.

It was in the nature of things that whenever the Apostles and their followers met for prayer and the "breaking of bread", the room where the ritual was carried out, and the plain table that did duty as an altar, should be got ready by the mistress of the house. May we not picture to ourselves the mother of Jesus spreading the white linen sheet with which the altar was decked even as, years ago, she had wrapped the divine Child in the swaddling clothes she had brought with her on the journey from Nazareth to Bethlehem?

When the first heralds of the Gospel landed on the soil of our Europe, a woman befriended and assisted them. Lydia, a native of Thyatira in Asia Minor, was domiciled at Philippi in Macedonia, no doubt for business reasons, for she was a dealer in purple. She must have been a prosperous business woman for St Luke tells us that she was able and anxious to offer hospitality to the missionaries. Paul demurred at first but Lydia would take no refusal: "she constrained us," says St Luke.² Lydia was not only worldly-wise, she was also a religious woman, for though a pagan by birth she had become a proselyte and worshipped the God of Israel. Her piety received its reward: "the Lord opened her heart to attend to those things which were said by Paul." So she received baptism together with her entire household. This was the first Christian community in Europe and Lydia's house the first of the countless churches and chapels that were to spring up on this privileged continent.

In the concluding chapter of his epistle to the Christians of Rome St Paul has a long list of women whom he greets with affectionate gratitude because of the assistance they have rendered him. Among them he mentions Prisca and her husband Aquila, "my helpers in Christ Jesus, who have for my life laid down their own necks, to whom not I only give thanks, but also all the churches of the Gentiles".³ It is worth noting that Paul

¹ I Pet. v, 14.

² Acts xvi, 15.

³ Rom. xvi, 3, 4.

mentions Prisca's name before that of her husband. These two people had a "church" in their house, that is, their house was one of several in which the religious gatherings were held. These "churches" were no more than large rooms, like the "churches" in which the priests of the Catholic Missionary Society say Mass and preach if they have the luck to meet with such facilities. Lagrange says that in order to have a "church" in one's house it was enough for the owner, whether man or woman, to be in a position to accommodate the faithful and to be zealous for their instruction. Such was the case of Nymphas, who had a church in his house at Laodicea¹ and of Philemon, who had one at Colossae.²

The Christian women's contribution was by no means confined to the provision of facilities for the liturgical services. This is made perfectly clear by an almost casual remark of St Paul: "Have we not," he asks, "the right to travel about with a woman who is a sister as the other Apostles do, as the Lord's brethren do, and Cephas?" This text has been used, or abused, as an argument in favour of the marriage of clerics. St Jerome emphatically explains that there is no question here of wives: *perspicuum est non uxores debere intelligi, sed eas, ut diximus, quae de sua substantia ministrabant . . . juxta morem Judaicum de sua substantia ministrabant*.³ With the exception of Peter, St Jerome claims, the Apostles were all unmarried: *Cum de uno scriptum sit (that he had a wife), ac de caeteris tacitum, intelligere debemus sine uxoribus fuisse de quibus nihil tale Scriptura significat*.⁴

The preachers of the Gospel were assisted by devout women who even accompanied them on their journeys, as is done today in Germany where priests who minister to the "displaced persons" are often accompanied, or preceded, by a specially trained woman of mature years and good character. And not only these travelling missionaries, but even the resident clergy, delegate some of their duties to these women who are specially trained for this kind of work. This enables the priest to devote his energies more exclusively to his proper duties.

At an early period a special order of women took shape. At first most of them were widows. Some painful experiences with

¹ Col. iv, 15.

² *Adv. Jov.*, i; *P.L.* xxiii, 245, 246.

³ Philem. ii.

⁴ *Ibid.*

young widows led St Paul to lay down the rule that to be eligible for the official status and the functions of a consecrated widow, a woman had to be sixty years of age.¹ However, even virgins were described as widows if they, like the official widows, were resolved to remain unmarried and to devote themselves to the service of the Church. In the concluding paragraph of his letter to the church of Smyrna, St Ignatius of Antioch has a special greeting for "the virgins styled widows".² These maidens may have wished to imitate the example set them by the four daughters of the deacon Philip, whom St Luke describes as "virgins who did prophesy".³ The meaning is that these four maidens were invested with the charism of prophecy which they exercised in the church of Caesarea where their father resided with them. The emphatic position of the word "virgins" in the sacred text makes it clear that they were not just unwedded young women, but that they had chosen for themselves that more perfect way of life of which St Paul writes so persuasively in the seventh chapter of his first Epistle to the Corinthians.⁴ St Jerome tells us that when he came to Caesarea with Paula, on the latter's pilgrimage to the holy places in Palestine, they still saw the house of the deacon and the rooms of the four maidens, as well as the house of Cornelius which had been turned into a church: *Cornelii domum Christi vidit ecclesiam, et Philippi aediculas, et cubicula virginum prophetarum*.⁵

We may well look upon the little household at Caesarea as the prototype of the countless convents of consecrated virgins in which, during all the Christian centuries, the contemplative and the active life have flourished to the immeasurable advantage of the inmates and of the whole Church of Christ.

Admiration must not lead to exaggeration. We should not unduly idealize these forerunners of the religious Orders of women. Holy though they were, they remained human and as such liable to fall short of the perfection they aimed at. We see an instance of this human characteristic at Philippi, in spite of the splendid beginning under the very eyes of Paul. Not so very long after his visit the Apostle, now under house arrest, as

¹ I Tim. v, 9.

² *Ad Smyrn.* xiii.

³ Acts xxi, 9.

⁴ This is the most widely received interpretation—any other would be just banal.

⁵ Ep. cviii; *P.L.* xxii, 883.

we might say, in Rome, saw himself compelled to make a public appeal to two ladies of the congregation to compose their quarrel. We do not know what it was that caused the lady Evodia to fall out with her friend Syntyche. In all probability it was one of those disagreements between good people which are by no means unknown in our parishes, when the lady sacristan falls foul of the president of the Children of Mary and it takes all the diplomatic skill of the parish priest to bring about a resumption of friendly relations and cordial co-operation.

To sum up: from the first women were willing to serve, and the Church was glad to avail herself of the offer. At an early stage, too, they grouped themselves into small bodies. Each particular church seems to have had such helpers. As a matter of fact, woman's co-operation was indispensable for the evangelization of women. These women did not necessarily live in community, but they must have made a more or less solemn promise of celibacy, otherwise there would be little or no point at all in St Paul's remark about young widows.¹ Mgr Knox's translation brings this out very clearly: "Breaking the promise they have made," viz. at the time of their enrolment among the widows of the Church.

In view of the fact that unmarried women joined the ranks of the widows, the term "deaconess" was soon adopted. In Greek the word may designate either sex. St Paul was perhaps the first to make use of it. In the conclusion of his letter to the Romans he writes: "I commend to you Phebe, our sister, who is in the ministry of the church . . . she hath assisted many, and myself also."² There is a most explicit reference to deaconesses in a letter of Pliny to his master, Trajan, in which he tells him that he has subjected to torture two women called deaconesses: *necessarium credidi ex duabus ancillis quae ministrae dicebantur, quid veri esset et per tormenta quaerere.*³

Even though we may not ascribe the work known as the *Constitutiones Apostolorum* to the Apostles, it surely contains matter handed down from an early period. Here, among other injunctions to the bishop, we find the following: "Make choice of a woman for the ministry of women, for there are houses to which, because of the pagans, deacons may not be sent for the

¹ I Tim. v, 12.

² Rom. xvi, 1.

³ Ep. i, 10, ep. 96.

ministry to women: to such houses deaconesses must be sent. For many other things also we need the services of deaconesses; first of all when women go down into the baptistry. . . . The ministry of deaconesses is most desirable and even necessary, and Our Lord too was served by women."¹

Like Christ Himself, the Church has never discouraged good will or declined any offer of service. The Orders of women, whether enclosed or otherwise, whether engaged in the most diverse activities, or enjoying the seeming leisure of contemplation, are the normal and natural development of the activities of the virgins and widows of the early Church, working and praying, either singly or in small groups, sharing the labours and lightening the burden of the Apostles and their immediate followers. Of all of them the Church would say today what St Gregory thought of them in his time when, instead of Communists and Bolsheviks, the fierce Lombards threatened both Church and State: "Such is the life of these virgins, and so strict by reason of their tears and fasts, that we verily believe that but for them none of us could have lived all these years in this place amid the swords of the Lombards": *Harum vero talis vita est, atque in tantum lacrymis et abstinentia districta, ut credamus quia si ipsae non essent, nullus nostrum jam per tot annos in loco hoc subsistere inter Longobardorum gladios potuisset.*²

ERNEST GRAF, O.S.B.

A CATHOLIC STATEMENT ON BETTING³

FOR administrative purposes, the Catholic Church in England and Wales is divided into four Archdioceses and fourteen Dioceses, each Archdiocese or Diocese being further divided into parishes, which number some 1,971 in England and

¹ *Const. Apost.* 1, iii, 16, edit. Funk.

² *Ep.* xxvi; *P.L.* lvii, 881.

³ This Memorandum was submitted, 8 March, 1950, on behalf of the Catholic Church in England and Wales to the Royal Commission on Betting, Lotteries and Gaming, evidence being given by His Lordship the Bishop of Southwark, by Canon Thomas Fitzgerald, and by Mr Seuffert. It is reproduced here by permission of His Majesty's Stationery Office.—EDITOR.

Wales comprising approximately 2,754,000 individual Catholics. This figure, however, is widely considered to be inaccurate, based upon rough but very moderate calculations, and it is possible that our numbers are close on 4,000,000. It is not possible at the moment to assess the number of family units with any degree of accuracy, but some idea of family groups may be gauged from the fact that the number of Catholic marriages (these would of course include "mixed marriages") in 1934 was 22,323, and in 1948 over 35,000. In that last year the children's baptisms amounted to 92,303. While the Catholic Body represents a true cross-section of the community, the majority of our people belong to the lower middle class and to the poor or working class.

2. In stating the Catholic views on the subject of betting and gambling, we do so by expressing first of all our opinion on the moral aspect of this problem, then on the consequences which flow from excess of gambling and betting and finally by making practical suggestions. Under the last two headings reliance is placed on the knowledge which is derived by Catholic Bishops through their parish priests, with whom they are in close and regular contact, the priests themselves living in intimate contact with the people. We have also made use of information given us by the National Headquarters of the Young Christian Workers at 106 Clapham Road, London, S.W.9.

The Moral Aspect of Betting

3. Catholic moralists have throughout the ages given much thought and consideration to *aleatory contracts*, agreements under which the liabilities incurred or the benefits accruing are dependent on an uncertainty. The verdict has been that such bargains are not in themselves wrongful and do not offend against justice provided the terms of the agreement place the parties on an equal footing, that is, if each stands to gain the same amount with equal probability or if the balance of inequality is redressed by the odds. Here, by permission of a well-known Catholic Moralist, Father Henry Davis, S.J., we would beg to insert a short extract from his work *Moral and Pastoral Theology*, Vol. II,

chapter viii, section 15, paragraph 18, where he deals with Gaming and Wagering.

Father Davis there gives us the following "Notes on Betting":

(1) Betting is a luxury, but not in itself sinful. It becomes sinful when it is inconsistent with our duties, or when carried on to excess, so as to become a passion, and therefore, too engrossing for a dispassionate fulfilment of life's duties. But, regarded in itself, it is as morally blameless as playing a game of skill, or drinking a moderate amount of wine. Similarly, sweepstakes may be defended on the same principles.

(2) Nevertheless, betting easily becomes an infatuation, and therefore the law in restraint of betting in certain defined places is a just law. Betting is especially deplorable in the young—and unfortunately, even school children lay bets—for they are easily carried away by their inexperience and in the vain hopes that they will succeed in getting something for nothing.

(3) The State has a right to tax bets; whether or not it is wise to do so, is a matter of opinion. It is maintained, on the one hand, that a State duty on betting would be an implicit approval of what is wrong, an unsound contention, for a duty on alcohol is not an approval of excessive drinking nor a duty on motor-cars an approval of furious driving. The matter has to be judged on its ethical merits. Betting is not ethically wrong; it is the abuse of it that leads to evils. Where abuses are prevalent, the State should make betting illegal. If, however, all betting is not made illegal, opportunities for betting should be very strictly limited.

4. We hold then, that betting is not wrong in itself; neither is it wrong to play for stakes, even for large stakes, provided the players can easily afford it and the game is not vitiated by circumstances that would make it wrong. A player of very great skill should not, for example, take advantage of this skill to win from another player who is inexperienced and who has been brought into the contract by deception. If grave matter is involved, there is a grave obligation to play fairly and a grave obligation to pay the stake. A man has no right to his winnings if, in fact, he had nothing of his own to stake and was merely gambling on a chance of winning which has turned out to be successful. If a man bets with stolen money, having nothing of

his own to stake, the contract is null and void, he cannot keep his winnings, and if he loses then the winner is bound to restore the money to the rightful owner. But all these and any other vitiations of the contract of betting can never make betting wrong in itself, and in the opinion of the Catholic moralist there is nothing essentially wrong in a man earning his livelihood as a gamester or as a bookmaker.

5. It is, however, recognized that gambling though not in itself wrong may be wrong for certain persons: it may be inconsistent with a man's commitments towards his creditors and his duties to himself and to his dependants. It may be inspired by unreasonable motives, leading to waste of time, neglect of more serious pursuits and the formation of an attitude of mind which undermines the will to work, men looking to luck rather than to labour for the means of livelihood. In other words it may be the cause or occasion of wrongdoing.

6. It is on account of the grave moral dangers which may arise from betting or gambling that the Catholic Church recognizes the duty of the State to make regulations relating to such transactions, and itself feels an obligation to contribute from its knowledge and experience to the information required by the State before it takes any concrete action.

7. One of the main responsibilities of the Bishops is the preservation of the Catholic family. It seems to have been the experience of the parish priests that gambling, compared with other evils, is far less likely to lead to the breaking up of home life. It is our experience that such abuses as artificial birth control, conjugal infidelity coupled with facilities for divorce, and particularly excessive drinking constitute a far more frequent and destructive attack upon family and home. It is not our experience that Bishops receive reports of unhappy moral cases in which it is alleged that the disaster arose from betting and gambling. It is interesting, perhaps, to notice—although we do not rely upon this unduly—that in the Matrimonial Court of Southwark, which deals primarily with nullity cases, and deals with Catholics living in London South of the Thames, Kent, Surrey and Sussex, out of the number of cases heard since 1936, there was only one in which it seemed that the real reason for trouble between the spouses was to be found in the excessive

gambling of the husband; and even in this particular case, it could be debated whether the cause was not rather the intemperate habits of the husband and his association with other women.

Consequences of Excessive Betting and Gambling

8. Our information indicates that there is an exceedingly powerful human tendency to "try one's luck" and that most people at some time or another like to have "a chance". It is difficult to suggest what proportion of individuals bet or gamble regularly, but that it is a practice followed by a large number of young men in their teens and early twenties is undoubted. Many workers in factories, young men in the Services gamble regularly in their breaks for meals and during their leisure.

9. It is perhaps desirable at this stage to make certain subdivisions. Betting may be accepted as a wagering transaction made on the results of public sport such as horse-racing and dog-racing, by members of the public as individuals with bookmakers or totalisators, and gambling would rather be applied to such things as laying a stake in card playing, dice and games of chance and lotteries, including what are popularly known as pools.

10. These subdivisions can in turn be divided by considering those who bet as individuals, and those whose business it is to take bets and make a regular livelihood by so doing.

11. Betting itself as defined above is practised in two different ways. There is the betting which takes place on the race-course and there is betting which is made on the results of races which are not attended by those making the bets.

12. Little evil seems to flow directly from betting at race-courses, though many dishonest people find opportunities for practising their methods at such places. The totalisators are conducted properly and large numbers of bookmakers are quite honest, and on the whole, do not appear to make excessive profits. The temptation to bet excessively is generally curtailed by the fact that ready money has to be paid to the tote or the bookmaker. That criminals frequently excuse themselves for their dishonesty because of excessive betting is not, in our

opinion, generally a justifiable excuse. The betting more often follows upon the dishonesty and is an attempt to recover the sums stolen or embezzled.

13. The observations in the preceding paragraph refer mainly to horse-racing. Dog-racing, in our opinion, with tracks in large cities, presents a serious problem. The ordinary man or woman, employed in a profession, factory or business cannot and does not make a habit, save perhaps at week-ends, of going to horse-races, but the habit of going to dog-races can be acquired by any citizen. The temptation to bet beyond one's means or of falling into bad company at the dog-tracks is very real. We believe, however, that the danger of dog-racing, as a social evil, can be exaggerated, because we do not think that the numbers of people frequenting dog-tracks, say during a week in and around London, is an easily analysed figure: for many will visit more than one track during the one week, while many will go only occasionally out of mere curiosity. We believe that dog-racing ought to be rigorously controlled. It is one thing to permit betting, quite another to stimulate it. In particular we believe that more power should be given to the local authority to object to dog-racing tracks being opened in a district. Weight should be given to social and religious factors in such areas.

14. "Off the course betting" can be divided into street bookmaking and credit booking. Street bookmaking is illegal but widespread. The street touts and many otherwise honest men all play their part in flouting the law. In many cases such defiance of the law is more or less easy and safe, and it seems an evil when law is thus brought into disrepute. The danger of such betting is that the bread-winner and the housewife frequently bet beyond their means. This occasionally leads to dishonesty, but more frequently to the home suffering. It has been known to lead even to blackmail of the betting party in cases where the consort is unaware of or else directly has forbidden any betting. Credit bookmaking quite frequently leads to overspending, but we believe that this happens in comparatively few cases, and here again we believe that betting is often blamed for antecedent dishonesty.

15. We now turn to gambling, card-playing, dice and games of chance. Gambling of this character takes place in the

home, in clubs, at work places and in gaming places. Home gambling is usually on a modest scale and occasions little evil. Gambling in clubs depends largely on the character of the club. At well-conducted clubs, be they workmen's clubs or social clubs, the stakes are usually well within the means of the players, and the games are primarily games of skill. Bridge clubs, where stakes tend to be high, have often a bad effect on the home, because women, becoming addicted to frequenting them, often lose beyond their means which can lead either to deceit or to shortages in the home and sometimes to active dishonesty. Gambling at places of work is usually surreptitious, as it is among soldiers and sailors, and though it tends to become a habit and losses often lead to dishonesty, it is difficult to envisage any curbing of it so long as the human instinct to take a chance persists. It seems undeniable that in some business places older employees lead on the youths to gamble and do not scruple to win from these inexperienced dupes sums which relatively are fairly large. As for places which are run solely for games of chance, these are illegal and their suppression is necessary.

16. Lotteries and Pools.—Lotteries as allowed by the laws of this country and so long as they are honestly conducted do not appear to constitute any evil. Pools have become a national pastime, and we consider that in some ways they are quite beneficial, since in many homes happy evenings are spent by the family remaining together and filling up their coupons. We are not impressed by imposing totals of expenditure on gambling. It is far more important to consider how much per head it involves. Ten million people, for example, spending 2s. 6d. per week on pools would produce in one season a tremendous turnover of money, but it still is only 2s. 6d. per person per week. Numbers of excellent citizens spend more than this—very much more—on cigarettes and drink, but this is no reason for abolishing smoking or clamouring for prohibition. It must be admitted that the periodic winning of big money prizes is essentially a test of character. We believe that those who conduct pools try to safeguard winners of big money prizes, and we know of cases where the winning of substantial prizes has had excellent results; though, like large inheritances, or any other kind of sudden enrichment the effect on an individual or a family may be

bad. At the same time we feel that the commercialization in this form of lottery has resulted in betting and gambling being artificially stimulated where it would not otherwise have flourished.

17. To sum up the consequences of excessive gambling and betting, we would say that both betting and gambling can and do assault the character, but that excessive betting is usually due to an antecedent trouble or wrongdoing, that betting places are dangerous from a moral aspect because of the associates, that the existing facilities for dog-racing should be curtailed, that credit betting should be more controlled and street betting properly suppressed.

Practical Suggestions

18. We believe that any contemplated legislation should apply to all citizens. By this we mean that betting or gambling should not be legislated for in such a manner that those who are able to obtain credit should be permitted to bet, while the working man should be deprived of the pleasure of a casual bet and a little harmless excitement. We feel it our duty in this matter to stress the liberties and rights of the working people of whom our people mainly consists. It is true that the humbler citizen needs perhaps greater protection from exploitation by commercial interests which have turned gambling from a relatively harmless amusement into an enormous business fraught with great social consequences. On the other hand, it must be remembered that while we have set forth in the preceding part of our memorandum the evils that may and do result from excessive gambling, there are vast numbers of people who are quite moderate and sensible in this matter, and they ought not to be penalized.

(a) Betting and gambling have today, in this country, become highly commercialized. Those who make a living out of bookmaking, totes, pools and so forth are numerous and would appear to involve an excessive proportion of the population at a time when the Government even urges married women and mothers of families to work in industry in the interest of the Nation's gross production. We believe therefore that in the first place there might well be some restriction in the number of

people allowed to work in the sphere of betting and gambling enterprises.

(b) We consider that nothing to encourage gambling or betting, such as advertisements, should be allowed. By this we include postal circulars and similar methods to stimulate betting. News can be curtailed on certain subjects (e.g. divorce proceedings), advertisements of certain kinds are not permitted, and we feel the same principle could be used in the case of gambling.

(c) Bookmakers should be registered and should have to make returns of the number of people employed by them and how they are employed; if they employ runners and their runners are convicted, they should lose their licences. Side by side with this, we believe that the law should be altered so that cash bets may be taken to a bookmaker's registered office and the existing law regarding the street bookmaker rigidly enforced. It seems intolerable that the humbler citizen cannot place a bet because he cannot afford to have a credit with a bookmaker. This inequality might be met by having betting offices with rigorously controlled licences set up by permission of the local authority.

(d) We consider that the gaming Acts should generally be reviewed, by restricting the amount of credit which may be given to any individual and to enable the bookmaker to sue for any credit properly given by him. To fail to pay the lost stake of a properly made bet appears to us to be dishonest, and we think that to call it a "debt of honour" is a wholly misplaced term. Some statutory body (national or local) might be set up to see that the betting laws are properly observed. It might be possible to evolve some system similar to that by which the Factory Acts are watched over by government inspectors.

(e) We consider that where factories employ large numbers, and particularly where many of the employees are young, special supervision should be exercised to stop "gambling schools".

(f) We consider that dog-racing in large towns should be further restricted, and greater powers should be given to the local authorities to regulate the granting of licences and the time at which the meetings can be held.

(g) We think that the financial structure of pools should be carefully investigated, that their expenses and percentages should be under supervision and that canvassers, agents and forecasts should be prohibited. We consider that the firms which organize and run pools should publish properly audited accounts.

A LITTLE ANATOMY OF FAITH

IN Michelangelo's great painting in the Sistine Chapel God the Father reaches out across an empyrean and touches Adam with his finger. The *initium fidei*, the divine impulse of grace which moves the mind to assent in the act of faith, is a similar divine touch. It, too, crosses the abyss between God and humanity.

The complete movement, however, is cyclic; the creative movement of God, by which His thought of us explodes at birth into reality at Earth's level, is balanced by the further divine initiative which is the *initium fidei*. On the impulse of this divine initiative the soul at the age of reason or conversion travels freely back towards God into a yet new dimension. Faith, then, in some sort, is a new dimension in the mystery of being, for one's natural birth is balanced by another, a second birth, the birth Nicodemus gaped at, by which "animula, the simple soul",¹ bursts the envelope of human self-sufficiency. There in the new dimension it must seize in worship, in a de Caussade "abandon" or sometimes in a quasi-desperation, the "given" of revelation. The *semen gloriae*, thus introduced under a divine *initium* to its native air of grace, thereafter shoots with "bright shoots of everlastingness"² buds and blossoms even here below.

The life of faith however by which the just man lives, is launched by a surrender of the mind's right to intrinsic evidence which is a most costing and intimate losing of one's life to save it, and the life returned, however consecrated, divinized, may remain only darkly so. The world of faith thus entered is a world proper to God, and so for all it includes at least anticipatory shades of the *noche obscura*. In the light of faith, however, Our Lord is now seen as Way, Truth and Life, as Himself Revelation: "To Whom else shall we go? Thou hast the words." And living in the relation to Him of faith and friendship, one enjoys, however remotely, the divine society. "We will come and make our abode with him."

Then recognition and the worship of assent lead to the more existential embrace of truth which is charity. For faith presents

¹ T. S. Eliot, *Animula*.
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² Vaughan, *The Retreat*.

God's truth for one's embrace in charity: nothing less will do, such is its beauty; and, indeed, faith is a sight that is only virtuously used in love. So the obediential life of faith is completed by charity. "Charity is the form of faith."¹

It is of this converging that the author of the "Cloud" urges his reader: "worship God with thy substance", for faith is worship of the mind in charity. In the one-ing of the virtue of faith, indeed, we may transcend our own dichotomy of mind and will precisely by the contact which faith is with the Divine Simplicity. In its most intense form, this *amare Deum credendo* is the Dark Night of the Spirit, but for us all it is true that "when the evening of life comes, we shall be judged on love",² and so heresy is a sin against love.

Meanwhile "faith justifies the mind",³ and for all of us is the salt wherewith it is salted against an otherwise inevitable dissolution into the warring hierarchies of good in each merely self-contained mortal. This is so because the soul in faith retains its integrity or can recover it by reference precisely to a *good outside itself*. This good is supernatural life, the life for which "the seed, falling into the ground, dies", and, surrendering its own self-sufficiency, breaks open with the shoots of new life. To gain this new life for us Our Lord's Heart was pierced on the cross, and "the Church, like a new Eve, or Mother of all the living, was born from the Saviour's side".⁴

Faith, by that kind of death that the act of faith is, implicitly by its nature and often enough in experience, is a transcendence of the merely human into a state that is by definition supernatural. And then there is on that new plane a triumphant synthesis. It is analogous, perhaps, to the result of the act of poetic creation at its highest, when the *mania*, the "muse of fire", ascends "the brightest heaven of invention", to achieve the poetic synthesis, the new creation. There is an incidental likeness here also to poetry, in that now, in grace, the inexpressible is revealed by a likeness, for by faith man is now the image of God in the sense that now he mirrors or reflects Him, however darkly. And so by faith we see, as it were, with God; and *in* God. By faith in a world now charged with intelligibility we see that

¹ *Summa*, II-II, 4, 3.

² II-II, 1, 3.

³ St John of the Cross.

⁴ *Mystici Corporis*, trans. G. D. Smith, p. 18.

The world is charged with the grandeur of God,
It will shine out, as lightnings from shook foil,¹

and we live by mysteries which have "an excess of intelligibility".² We walk, then, in a divine obscurity or brightness the yonder side of all merely human intelligibility, in a world charged throughout with the divine.

"Come and see." Our Lord, indeed, in offering or giving the grace of faith, says "Come and see" to us all. And so faith is the foundation of a supernatural intellectual life. As faith is an assent to, and embrace of the "good-for-me" under its aspect of an unseen truth, so one's life, the context of the continued act of faith, is impregnated with a higher and a mysterious value. All one's thinking and living is geared into mysteries of high potential. All life is now urgent, pregnant with implicit meanings with which one is compromised, to which one is committed.

"Giving the bud, I give the flower," commented Alice Meynell at her conversion. The means are willed in the ends, which means that the implicit is embraced by mind and will, both. And so while the rationalist proceeds step by step, the believer proceeds by dark continents of which the definition is that they contain. Faith, by which "Thou hast revealed to little ones . . . things hidden from the wise and prudent", is this pass to revelation because the believer *as such*, like a child, is pure of intellectual self-interest. And magnificently responding to this purity, this holy poverty, there is an answer of divine generosity. Faith is the offering of the mind to God to be receptive of truths above nature, and the divine response, in divine generosity, is not only the truths of faith but the Gifts.

The Gifts, with respect to the intellectual life, are the organizing of the potentialities of the baptized soul in two ways. The Gifts function either so that truth can be embraced in some of its *intelligibility*, or else as *light-giving*, as increasing the intelligibility of *events*. Either we see more deeply into the mysteries, or more deeply into life by the light of the mysteries. But that Gift-irradiated intellectual life is not necessarily a ratiocinative life. It is often rather an assured touch with values, a taste,

¹ G. M. Hopkins, *Sonnets*.

² A remark of Fr T. Gilby, O.P.

judgement, *sapor*. It is the familiarity with heavenly ways that means almost an inerrancy of taste, that sort of delicacy of touch one meets in wise old nuns. It is a penetration of the merely natural by which

O light invisible,
We view Thee,

a referring to sanctions, values and sources outside time. This is a referring which has its fount and type, perhaps, historically, in Our Lord's Transfiguration. Dependent it is, certainly, upon the glorification of the Lord triumphant "of whose fulness we have all received" in the first place the gift of faith. And so it was the recognition of Our Lord unglorified that was the test of faith He demanded, and was so much refused. "You will die with your sins upon you unless you come to believe it is Myself you look for."¹

There was All-Goodness offering Himself for recognition in faith. Now as the object of faith is not just truth, but a "good-for-me", so faith is the permanent will to accept the truth as a good also. This is crucially important for the wholeness of the personality. Thus in accepting the truth as fact about an objective good "out there", idealism and subjectivism are avoided, for in the act of faith *there is no divorce between truth and being*. So in this integration "man's wit is erected", as the Christian Renaissance loved to say. There results the wholeness which is healthiness, and there is integration *within* the personality; and, without jar though not without tension, one is tuned into both worlds, this and the other. This integration in grace is sealed by charity, which is the bond of peace, and there at last is the wholeness of the mirror by which man is the image of God. And the Christian in grace discovers that it is of the integration of man that "the love of the Highest is—here below—better than the knowledge thereof".² Or, as Browning put it,

Man's reach is greater than his grasp,
Or what's a heaven for?

For by faith we assent, we do not see; we break the mechanistic tyranny of "seeing's believing", to live with something of

¹ John viii, 24. Knox version.

² II-II, 23, 6.

the intuitive love-certainty of the artist. Even a simple kind of living by intellectually apprehended certainties is, in one sense, an intellectual life. *Intellectus* is to read inwardly, with *simplex intuitus veritatis*; it is that by which one *sees*, not with the lateral movement which is that of discursive theology, for instance, but rather with the vertical penetration which is the reading of symbols and parables. Also, too, *intellectus* both clarifies and is clarified by the serenity of the holy and very simple.

So by faith at last relationship with the Absolute is established in some fashion. The Absolute may haunt, still, for we are creatures, but the relative falls into place organically and not by calculation. There is an issue to the

—thinkings, such as dodge
Conception to the very bourne of heaven,
Then leave the naked brain,

such as Keats never guessed. Though at least he guessed enough about these mysteries of death and birth to pray Pan,

be still the heaven
That spreading in this dull and clodded earth
Gives it a touch ethereal—a new birth.

This issue to natural speculation in which the whole world, with Keats, groaneth and travaileth, is a work of grace and of the Gifts. There is still a natural play of the mind, indeed it is stronger than ever fed on such lion's food, but according to the obedient embrace of circumstance, and in proportion to one's worshipful adherence to the transcendent by faith, the significance of all our sublunar phenomena becomes clear. This significance is final, related to the End, and "the light of Revelation falls upon a leaf".¹ There can be such poetic short-circuiting in this vision,

To see the world in a grain of sand,
And Eternity in an hour,

whether that was for Blake merely natural contemplation or not. There is indeed vision, however flickering, although con-

¹ A remark of Fr M. Brocklehurst, O.P.

templation, which is the work or fruit of Wisdom, one of the Gifts, is also "a ray of darkness for the intelligence". Perhaps these two movements of light and darkness are, at the eschatological level, the systole and diastole of the time which is the *mora* of the Bridegroom. They are night and day in that time that prepares and awaits the Parousia.

MARY JACKSON

QUESTIONS AND ANSWERS

CONFIRMATION—MISSIONARY PRIEST

Does a missionary *quasi-parochus*, not specially delegated by his own local Ordinary, possess the faculty of confirming the dying as granted in the decree *Spiritus Sancti Munera*? (M.)

REPLY

For the documents bearing on the solution of this doubt the reader is referred to *S.C. Sacram.*, 14 September, 1946, printed in this REVIEW, 1947, XXVII, p. 54, and to *Propaganda*, 18 December, 1947, also in this REVIEW, 1948, XXX, p. 345.

i. Before the appearance of the *Propaganda* decree most of the commentators on *Spiritus Sancti Munera*, which was issued by the *Congregation of the Sacraments*, took it for granted that it was a general law for the whole Western Church, and among these writers was Mgr Zerba, sub-secretary of the Sacred Congregation, who in his work published by the Vatican Press stated that the faculty was granted to missionary *quasi-parochi*, even though they were not mentioned as such in the decree; the same distinguished writer's extract in *Apollinaris* restated this view: "Decretum limites non patitur neque temporis neque territorii: in perpetuum enim valet et universum respicit terrarum orbem."¹ It was shared by many of the writers² and,

¹ *Commentarius in Decretum*, p. 45; *Apollinaris*, 1946, p. 235.

² THE CLERGY REVIEW, 1947, XXVI I, p. 83.

indeed, some phrases of the decree seemed scarcely capable of any other interpretation.

ii. The *Propaganda* decree, however, assumes that the regions subject to its jurisdiction were not included, for having stated the petition of missionary Ordinaries for faculties similar to those granted in *Spiritus Sancti Munera* (and even for wider faculties) the Sacred Congregation relates that it obtained them from the Sovereign Pontiff and promulgated them in its decree.

iii. Writing since the publication of the *Propaganda* decree, Dr Onclin maintains that missionary countries are included in the previous decree of the *Congregation of the Sacraments*, and that the force of the document from *Propaganda* lies in giving faculties to missionary Ordinaries permitting them to delegate the power to confirm to priests in their jurisdiction who do not already possess it *ipso iure* from *Spiritus Sancti Munera*.¹ Dr Paventi, on the other hand, an authority on missionary law, notes that the *Congregation of the Sacraments* did not mention missionary territories² and he seems to assume that they were not included.

iv. Perhaps the matter is theoretically a *dubium iuris*, which directly concerns the competence of two Roman Congregations.³ In practice it is unlikely that any problem will arise, since missionary priests delegated by their own Ordinaries have much wider powers in conferring Confirmation than parish priests elsewhere, and the faculty mentioned in the recent decree of *Propaganda* was enjoyed long before in China⁴ and probably elsewhere. Should it happen that a *quasi-parochus* in a region subject to *Propaganda* is not delegated by his own Ordinary, it is our opinion that he nevertheless enjoys the faculty, either from *Spiritus Sancti Munera*, or from the *Propaganda* decree which grants "similar" faculties, or because, in the last resort, there is this *dubium iuris* concerning the extent of the former decree. But his safe course, obviously, is to seek a solution from his own Ordinary.

¹ *E.T.L.*, 1949, p. 338.

² *Monitor Ecclesiasticus*, 1950, p. 57.

³ Cf. canons 249, §2, and 252, §4; Vromant, *De Personis*, §28: "S.C.P.F. sibi vindicat omnia negotia circa disciplinam septem Sacramentorum, exceptis causis matrimonialibus. . . ." Masarei, *De Missionum Institutione*, p. 133.

⁴ *Concilium Sinense*, 1934, n. 273.

Since writing the above, we have heard that certain African VV.AA. were informed by *Propaganda* during 1947 that their *quasi-parochi* are included.

MARRIAGE INVESTIGATION: CRIME

The instruction *Sacrosanctum* and occasionally the local Ordinary's list of questions direct the investigating priest to inquire about the impediment of crime, an unattractive task since questioning implies the suspicion of grave immorality and seems to require the revelation, outside the confessional, of grave sin. What is the minimum required under this heading from the investigating priest? (P.)

REPLY

Sacrosanctum, 29 June, 1941, n. 5: Parochus a sponsis percontetur num aliquo impedimento . . . sive publico . . . sive occulto, immo hoc potissimum, quod rarius innotescere solet (voti, criminis etc.).

Allegatum I, n. 9: Diligenter inquiratur utrum sponsi detineantur aliquo alio impedimento . . . criminis . . . FOOTNOTE ADDED: De existentia impedimenti criminis accuratius, licet prudenter, inquiratur quando constet prolem adulterinam nupturientes suscepisse; aut eosdem detineri impedimento affinitatis; aut alia suspicandi ratio intersit.

Canon 1075: Valide contrahere nequeunt matrimonium: 1. Qui, perdurante eodem legitimo matrimonio, adulterium inter se consummarunt et fidem sibi mutuo dederunt de matrimonio ineundo vel ipsum matrimonium, etiam per civilem actum tantum, attentarunt. . . .

Since the root of this problem lies in the ignorance of the faithful, otherwise well instructed, about marriage impediments, an important section of the document insists on the duty of the parish priest, during his pastoral instructions, to enlighten them. It must be remembered, also, that the instruction is not a new Code of laws, and, except when it refers to the existing

common law of the Code or clearly establishes a precept (as the *Nihil Obstat*), it is of obligation only in the measure enacted by the local Ordinary, particularly as regards the list of questions.

i. No difficulty arises when the facts are publicly known, for example if a party, after a civil divorce, has attempted marriage in a registry office and cohabited either before or after this attempt; nor is there any difficulty if the parties, without even a civil marriage, have been living in public concubinage, for the added element of the "promise of marriage" necessary to establish the impediment is not one about which people normally would have any shame in revealing; on the contrary, it will usually be considered the right and proper thing to do. Possessing these publicly known facts, the investigating priest, having decided that the impediment actually exists,¹ will apply for a dispensation in the *external forum* as he would for any other.

ii. Usually the impediment, as the instruction observes, is occult. The guiding principle then is that the investigating priest should not put any questions about this impediment unless he has prudent grounds for suspecting its existence. The Sacred Congregation itself, in the section about adequate religious knowledge, notes that this enquiry is not always necessary,² and the same must apply to the inquiry about crime. It is necessary, as the footnote to Allegatum I, n. 9, points out, only when there is a well-founded suspicion that it may exist, for example if the parties have adulterous children, or if they are related by affinity. The minimum required, in our view, from an investigating priest who has a well-founded suspicion about this impediment, is for him to inform the parties about impediments in general including that of crime, thereby becoming assured that the parties know the law. If the impediment is discovered the priest may send the parties to a confessor, or he may himself function as such, in a case which is wholly occult, and the dispensation will be for the sacramental forum of conscience alone; alternatively, if there is some prospect of the impediment becoming divulged, he may get the dispensation in the internal non-sacramental forum, with the procedure of canon 1047. In

¹ Cf. commentators on canon 1075—*res odiosa* and to be strictly interpreted.

² N. 8. *Ulterius exploret parochus, nisi personarum qualitas hanc explorationem inutilem reddat.*

neither case will any mention be made of the impediment on the marriage form, and secrecy is assured either by reason of the inviolable confessional seal, or by the grave obligation of preserving a natural secret or one discovered by reason of a person's office.

The solution of this difficulty given above applies also, in our opinion, when the local Ordinary, implementing the instruction, directs questions to be put about this impediment, for it is to be assumed that his directions are to be interpreted as in the footnote to *Sacrosanctum*.

MAJOR ORDERS: CIVIL MARRIAGE

I have no actual case in mind but would like a precise explanation of the status of a priest who, having attempted marriage in a register office, has now fully repented. Under what conditions will he be reinstated and allowed the exercise of his orders? (X.)

REPLY

Canon 188.5: Ob tacitam renuntiationem ab ipso iure admissam quaelibet officia vacant ipso facto, si clericus . . . matrimonium, etiam civile tantum, ut aiunt, contraxerit.

Canon 985.3: Sunt irregulares ex delicto . . . qui matrimonium attentare aut civilem tantum actum ponere ausi sunt, vel ipsimet vinculo matrimoniali aut ordine sacro aut votis religiosiis etiam simplicibus ac temporariis ligati, vel cum muliere iisdem votis adstricta aut matrimonio valida coniuncta.

Canon 2388: Clerici in sacris constituti vel regulares aut moniales post votum sollemne castitatis, itemque omnes cum aliqua ex praedictis personis matrimonium etiam civiliter tantum contrahere praesumentes, incurrunt in excommunicationem latae sententiae Sedi Apostolicae simpliciter reservatam; clerici praeterea, si moniti, tempore ab Ordinario pro adiutorum diversitate praefinito, non resipuerint, degradentur, firmiter praescripto can. 188, n. 5.

The Church, in so far as may be consistent with the avoidance of scandal, is always inclined to be indulgent towards any person who has truly repented, no matter what the offence may have been.

i. The priest may desire to enjoy the benefit explained in *Lex Sacri Coelibatus*, 18 April, 1936,¹ and in the subsequent declaration of 4 May, 1937,² by which the Sacred Penitentiary may grant absolution from the excommunication of canon 2388, provided the priest lives in chastity as a layman, even though he continues to dwell with his partner under the same roof. This is a merciful provision since there will often be valid reasons which prevent him from abandoning the civil union. Absolution from the censure under these conditions may not be given by a confessor with the procedure of canon 2254, but only in danger of death and with the obligation of recourse to the Sacred Penitentiary when the danger has ceased. This procedure of *Lex Sacri Coelibatus* is a good example of absolution in the internal non-sacramental forum, as regulated by canons 1047 and 2251.

ii. If the priest penitent, far from seeking this benefit, has ceased to live with his partner for any reason, his only desire being to return to his priestly life and duties, he has ceased to be contumacious and is therefore entitled at once to absolution from the censure of canon 2388. This absolution may be given by any confessor with the procedure and conditions of canon 2254, and the absolved priest may then receive the sacraments like any other Catholic. The priest so absolved is reinstated in the sense that he is no longer excommunicated and, with due safeguards against scandal, may receive the sacraments, but the irregularity remains and absolution of the censure has effect only in the internal forum of conscience. There may be many difficulties in the use of the faculty given by this canon, especially regarding the safeguards which must be employed against the danger of scandal, but they are not insuperable and we think it certain that the absolute reservation of the censure to the Sacred Penitentiary applies only to the case explained in (i)

¹ THE CLERGY REVIEW, 1936, XII, p. 158.

² Op. cit., 1937, XIII, p. 270. The fullest commentator on the whole subject is Rossi, *Decretum "Lex Sacri Coelibatus"*, Turin, 1938.

where the priest desires to live under the same roof with his partner.¹

iii. His reinstatement in the exercise of his priestly orders is entirely a matter for the authorities of the external forum. He has lost whatever ecclesiastical office he possessed from canon 188.5, and his Ordinary may have inflicted various penalties which will need remission. The chief obstacle, however, to his employment as a priest is the irregularity of canon 985.3, which is reserved to the Holy See. One or two writers tell us what the practice of the Roman Curia is in cases of this kind.² Dispensation from the irregularity and absolution from the censure in the external forum is given by the Holy Office, which is accustomed to proceed as follows: the censure is at once removed but the irregularity remains until the priest's repentance has been put to the test for a determined period under his Ordinary's supervision, whereupon he may be permitted to say Mass a certain number of times with all due safeguards against scandal, and eventually may be fully reinstated in the exercise of his priesthood, usually by becoming attached to a distant diocese where his history is not known. The essential requirement, however, of the Holy Office before dispensing from the irregularity is the assurance that the priest is freed from all entanglements arising from his civil union, such as the existence of children requiring parental care, or the continuance of the civil bond. These difficulties may not exist in some cases, and may not be insuperable in others, but the commentators are agreed that dispensation from this irregularity is not easy to obtain. If it is definitely refused, the simplest course is for the priest to seek reduction to the lay state.

IMPEDIMENTS DISPENSED IN DANGER OF DEATH

Does the faculty conceded in canons 1043, 1044, include the power to dispense even from the third degree of crime which is publicly known to exist? If so, what kind of canonical cause suffices in danger of death? (W. R.)

¹ Moriarty, *The Extraordinary Absolution from Censures*, pp. 279-90; *Periodica*, 1936, p. 201, and 1937, p. 506; *Collationes Brugenses*, 1936, p. 337; *Apollinaris*, 1936, p. 588.

² Sartori, *Jurisprudentiae Ecclesiasticae Elementa*, p. 93; *Periodica*, 1937, p. 505.

REPLY

Canon 1043: Urgente mortis periculo, locorum Ordinarii ad consulendum conscientiae, et, si casus ferat, legitimationi prolis, possunt tum super forma in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis juris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et, si dispensatio concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus.

Canon 1044: In eisdem rerum adiunctis de quibus in can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate pollet tum parochus, tum sacerdos qui matrimonio ad normam can. 1098, n. 2, assistit, tum confessarius, sed hic pro foro interno in actu sacramentalis confessionis tantum.

Canon 1043 codifies and widens a faculty granted by Leo XIII in 1888. It is certain that the only two exceptions amongst impediments of ecclesiastical origin (those of the natural law are of course excepted) are those mentioned in the text: priesthood and affinity in the direct line arising from a consummated marriage. The publicity of the impediments is no bar to the use of the faculty, though scandal must be removed by announcing, if necessary, that a dispensation has been granted. There is reason in the above query, since the third degree of crime, which from canon 1075 arises when the two parties have committed coniugicide, is rarely dispensed owing to the practically universal feeling against permitting partners in so grave a crime to marry. Nevertheless, when there is danger of death, the law indulgently overlooks this natural aversion, and some commentators explicitly mention this case: "Dispensari potest super omnibus impedimentis iuris ecclesiastici, quamvis super quibusdam ex illis Ecclesia raro admodum dispenset, puta super diaconatu aut crimine ex coniugicidio publico."¹

¹ *Collat. Brugen.*, 1932, p. 305.

The canonical cause which justifies the dispensation is also in canon 1043, namely relief of conscience and legitimization of offspring, and the authors are agreed that the conjunction "et" here has the force of "vel". It is unnecessary to seek for any other canonical cause. Some think that, in the circumstances of this canon, the canonical cause is danger of death, but a truer view is that the danger is merely a condition *sine qua non*.¹

MARRIAGE NULLITY: THE GUILTY PARTY

Is a convert who contracted marriage whilst he was a non-Catholic excluded from accusing his own marriage of nullity in the following circumstances: his intention *contra bonum prolis* was introduced in good faith, relying on the teaching of the Anglican Church, because he thought it justified owing to his partner's infirmity? (C.)

REPLY

Code Commission, 27 July, 1942; *THE CLERGY REVIEW*, 1943, XXIII, p. 89: *Utrum secundum canonem 1971, §1, 1, et responsum diei 17 Julii, 1933, ad II, inhabilis ad accusandum matrimonium habendus sit tantum coniux, qui sive impeditenti sive nullitatis matrimonii causa fuit et directa et dolosa, an etiam coniux qui impeditenti vel nullitatis matrimonii causa exstitit vel indirecta vel doli expers? Resp. Affirmative ad primam partem, negative ad secundam.*

Canon 2200, §1: *Dolus heic est deliberata voluntas violandi legem, eique opponitur ex parte intellectus defectus cognitionis et ex parte voluntatis defectus libertatis.*

§2: *Posita externa legis violatione, dolus in foro externo praesumitur, donec contrarium probetur.*

S.R. Rota, 20 May, 1944, "coram Canestri"; *Ephemerides Iuris Canonici*, 1946, p. 173: *Ex quibus omnibus patet, non otiose, sed necessarie utrumque terminum "directae et dolosae" applicatum fuisse causae impedimenti. Aliquando dari potest*

¹ Dowdall, *The Celebration of Marriage in Danger of Death*, p. 11.

unum sine altero; qui v.g. excludit prolem in ignorantia invincibili proprii peccati, puta, quia tenet se ad hoc obligari ob infirmam sui valetudinem, ponit causam directam, minime vero dolosam: ac tali in casu, coniux ille jure accusandi matrimonium non privatur: ob haec, omnis causa dolosa est etiam directa, sed non viceversa.

i. The scandal caused by declarations of nullity being given in ecclesiastical courts at the instance of a party who was the cause of the nullity has rightly led to a whole series of directions restricting or denying the guilty party's right to start a nullity suit,¹ all of them being interpretations of canon 1971, §1, 1. The instructions of the *Congregation of the Sacraments* have been, on the whole, stricter than the replies of the *Code Commission* and certain Rotal decisions. From the litigant's point of view, if he is considered barred from accusing his own marriage, the only remedy is to secure its accusation by the *Promotor Justitiae* who cannot act without the Ordinary's sanction, as set out in the instruction *Provida*, arts. 38 and 39. On the other hand, if he is not considered barred, he enjoys the right of bringing his case to a diocesan tribunal for judgement, a right which must not be denied him.²

ii. The reply of the *Code Commission*, 17 July, 1933, ad. II,³ deciding that the party who is the "culpable" cause of a marriage nullity is barred from bringing a suit, led to some doubt as to the meaning of "culpability" in this connexion, a dispute which the reply, 27 July, 1942, settled by applying the terms "directa et dolosa" to elucidating the meaning of "culpability". One might discern, indeed, a little conflict perhaps between this reply and certain instructions of the Sacred Congregation, in which case the reply must prevail over the instructions.

iii. In our view, the procedure for a case of this kind, bearing in mind the rule of canon 2200, §2, is for the diocesan tribunal to give a decision on culpability, dealing with it as an incidental question according to the rules of canons 1837-1841, and *Provida*, arts. 187-195. If the decision is favourable the action will proceed as in any other case, and the Defensor may

¹ THE CLERGY REVIEW, 1946, XXVI, p. 660.

² Cf. *S. Sacram.*, 15 August, 1949, ad. 2; *Monitor Ecclesiasticus*, 1949, p. 99.

³ THE CLERGY REVIEW, 1934, VII, p. 73, and 1946, XXVI, p. 661.

use his right to criticize the tribunal's decision ; if it is not favourable the only remedy for the parties is to secure the intervention of the Promotor, by persuading the Ordinary to sanction the procedure, which will always be a difficult and hazardous enterprise, since some Ordinaries will be more exigent than others.

E. J. M.

ROMAN DOCUMENTS

MODERN TRENDS IN SOCIAL ECONOMY

*Address of Pope Pius XII to the International Congress of Social Studies,
3 June, 1950 (Osservatore Romano, 5 June, 1950).*

Nous vous adressons Notre salut de bienvenue, membres du Congrès international d'études sociales et de l'Association Internationale sociale chrétienne, et Nous éprouvons un plaisir tout particulier à vous l'exprimer ici, en l'Année Sainte. Cette rencontre est plus qu'une heureuse coïncidence : elle est, de votre part, la manifestation de vos propres dispositions ; elle est, pour Nous, le fondement d'une joyeuse espérance, que vos délibérations et vos résolutions contribueront, dans une large mesure, à faire mûrir les beaux fruits que Nous Nous promettons de cette année de retour et de réconciliation universelle, à savoir, le renouvellement et l'épanouissement, dans la grande communauté humaine, de l'esprit de justice, d'amour et de paix.

C'est, en effet, dans l'absence ou le déclin de cet esprit qu'il faut voir une des principales causes des maux dont souffrent, dans la société moderne, des millions d'hommes, toute l'immense multitude de malheureux, que le chômage affame ou menace d'affamer. C'est sur leur misère, sur leur découragement, que table l'esprit du mal, en vue de les détourner du Christ, le vrai, l'unique Sauveur, de les jeter dans le courant de l'athéisme et du matérialisme, pour les engager dans des mécanismes d'organisations sociales en contradiction avec l'ordre établi par Dieu. Eblouis par la lumière aveuglante de belles promesses, par l'audacieuse affirmation de succès incontrôlables, ils sont bien tentés de s'abandonner à de faciles illusions, qui ne peuvent manquer de les mener à de nouvelles et effroyables déflagrations sociales. Quel réveil leur ménage la réalité après ces beaux rêves dorés !

Seule, la coalition de tous les gens de bien du monde entier pour une action de grande envergure, loyalement comprise et en parfait accord, peut apporter le remède. Plus de ces oeillères qui rétrécissent le champ visuel et réduisent le vaste problème du chômage à tenter simplement une meilleure distribution de la somme des forces physiques individuelles de travail dans le monde !

Il faut regarder bien en face, dans toute son ampleur, le devoir de donner à d'innombrables familles, dans leur unité naturelle, morale, juridique, économique, un juste espace vital répondant, fût-ce dans une mesure modeste, mais tout au moins suffisante, aux exigences de la dignité humaine.

Arrière les préoccupations égoïstes de nationalités et de classes, qui puissent gêner le moins du monde une action loyalement entreprise et vigoureusement menée, dans la conspiration de toutes les forces et de toutes les possibilités sur toute la surface du globe, dans le concours de toutes les initiatives et de tous les efforts des individus et des groupes particuliers, dans la collaboration universelle des peuples et des Etats, chacun apportant sa contribution respective de richesses : en matières premières, en capitaux, en main d'œuvre. Enfin, tous les participants de cet effort commun doivent apprécier le secours que lui apporte l'Eglise.

Le voilà le grand problème social, celui qui se dresse à la croisée des chemins à l'heure présente ! Qu'on l'achemine vers une solution favorable, fût-ce aux dépens d'intérêts matériels, au prix de sacrifices de tous les membres de la grande famille humaine : c'est ainsi qu'on éliminera un des facteurs les plus préoccupants de la situation internationale, celui qui, plus qu'aucun autre, alimente aujourd'hui la ruineuse "guerre froide", et menace de faire éclater, incomparablement plus désastreuse, la guerre chaude, la guerre brûlante.

Bien attardé se montrerait quiconque, dans les vieux pays d'industrie, penserait que, aujourd'hui, comme il y a un siècle ou même seulement un demi siècle, il ne s'agit que d'assurer à l'ouvrier salarié, dégagé des liens féodaux ou patriarcaux, outre la liberté de droit, celle aussi de fait. Pareille conception manifesterait la complète méconnaissance du noeud de la situation actuelle. Voilà déjà des dizaines d'années que, dans la plupart de ces pays, et souvent sous l'influence décisive du mouvement social catholique, s'est formée une politique sociale, marquée par une évolution progressive du droit du travail et, corrélativement, par l'assujettissement du propriétaire privé, disposant des moyens de production, à des obligations juridiques en faveur de l'ouvrier. Qui veut pousser plus

avant la politique sociale dans cette même direction, heurte contre une limite, c'est à dire, là où surgit le danger que la classe ouvrière suive à son tour les errements du capital, qui consistaient à soustraire, principalement dans les très grandes entreprises, la disposition des moyens de production à la responsabilité personnelle du propriétaire privé (individu ou société) pour la transférer sous la responsabilité de formes anonymes collectives.

Une mentalité socialiste s'accommoderait fort bien d'une telle situation. Celle-ci ne serait pourtant pas sans donner de l'inquiétude à qui sait l'importance fondamentale du droit à la propriété privée pour favoriser les initiatives et fixer les responsabilités en matière d'économie.

Pareil danger se présente également lorsqu'on exige que les salariés, appartenant à une entreprise, aient le droit de co-gestion économique, notamment quand l'exercice de ce droit relève, en fait, directement ou indirectement, d'organisations dirigées en dehors de l'entreprise. Or, ni la nature du contrat de travail, ni la nature du l'entreprise ne comportent nécessairement par elles-mêmes un droit de cette sorte. Il est incontestable que le travailleur salarié et l'employeur sont également sujets, non pas objets de l'économie d'un peuple. Il n'est pas question de nier cette parité; c'est un principe que la politique sociale a déjà fait valoir et qu'une politique organisée sur le plan professionnel ferait valoir plus efficacement encore. Mais il n'y a rien dans les rapports de droit privé, tels que les règle le simple contrat de salaire, qui soit en contradiction avec cette parité fondamentale. La sagesse de Notre Prédécesseur Pie XI l'a clairement montré dans l'Encyclique *Quadragesimo anno* et, conséquemment, il y nie la nécessité intrinsèque d'ajuster le contrat de travail sur le contrat de société. On ne méconnaît pas pour autant l'utilité de ce qui a été jusqu'ici réalisé en ce sens, de diverses manières, au commun avantage des ouvriers et des propriétaires (*Acta Ap. Sedis*, vol. 23, pag. 199); mais en raison des principes et des faits le droit de co-gestion économique, que l'on réclame, est hors du champ de ces possibles réalisations.

L'inconvénient de ces problèmes c'est qu'ils font perdre de vue le plus important, le plus urgent problème, celui qui pèse, comme un cauchemar, précisément sur ces vieux pays d'industrie; Nous voulons dire l'imminente et permanente menace du chômage, le problème de la réintégration et de la sécurité d'une productivité normale, de celle qui, par son origine comme par sa fin, est intimement liée à la dignité et à l'aisance de la famille considérée comme unité morale, juridique et économique.

Quant aux pays, dont on commence aujourd'hui à envisager

l'industrialisation, Nous ne pouvons que louer les efforts des Autorités ecclésiastiques en vue d'épargner aux populations vivant jusqu'ici dans un régime patriarcal ou même féodal, et surtout en des agglomérations hétérogènes, la répétition des fâcheuses omissions du libéralisme économique au siècle dernier. Une politique sociale conforme à la doctrine de l'Eglise, soutenue par des organisations garantissant les intérêts matériels et spirituels du peuple, et adaptées aux présentes conditions de vie : une telle politique devrait être assurée du suffrage de tout vrai catholique sans aucune exception.

Même dans l'hypothèse de ces nouvelles industrialisations, le problème demeure tout entier et la question se pose encore à leur sujet : contribuent-elles, oui ou non, à la réintégration et à la sécurité de la saine productivité de l'économie nationale ? ou bien, ne font-elles que multiplier encore le nombre des industries toujours à la merci de nouvelles crises ? Et puis, quel souci aura-t-on de consolider et de développer le marché intérieur, rendu productif en raison de l'importance de la population et de la multiplicité de ses besoins, là où le placement des capitaux n'est dirigé que par l'appât d'avantages éphémères et là où une illusoire vanité de prestige national détermine les décisions économiques ?

On n'a que trop fait l'essai de production en masse, d'exploitation jusqu'à l'épuisement de toutes les ressources du sol et du trésors ; surtout, on n'a que trop durement sacrifié à ces essais la population et l'économie paysannes. Egalement aveugle est la confiance quasi-superstitieuse dans le mécanisme du marché mondial pour équilibrer l'économie, et celle dans un Etat-Providence chargé de procurer à chacun de ses ressortissants, et dans toutes les circonstances de la vie, le droit à des exigences, au bout du compte irréalisables.

Devant le devoir pressant, dans le domaine de l'économie sociale, de proportionner la production à la consommation, sagement mesurée aux besoins et à la dignité de l'homme, la question de l'ordonnance et de l'établissement de cette économie sur le chapitre de la production se présente aujourd'hui au premier plan. Il ne faut en demander la solution ni à la théorie purement positiviste et fondée sur la critique néokantienne des "lois du marché", ni au formalisme tout aussi artificiel de la "pleine occupation". Voilà le problème sur lequel Nous voudrions voir théoriciens et praticiens du mouvement catholique social concentrer leur attention et faire converger leurs études.

En gage de l'intérêt paternel que Nous portons à vos recherches et à vos travaux, sous les auspices de l'Esprit Saint, que Nous prions de vous combler de ses dons, Nous vous accordons de tout cœur, à

vous, à tous les sociologues catholiques, dans la grande effusion de Notre cœur, Notre Bénédiction Apostolique.

JUBILEE "EXTRA URBEM"

S. Poenitentiariae propositum est, pro opportuna solutione, dubium quod sequitur, nempe:

"Se possano lucrare l'indulgenza del Giubileo senza recarsi a Roma le pregnant e le mamme impossibilitate ad effettuare il viaggio verso di essa per aver numerosi piccoli cui attendere."

Et S. Poenitentiaria respondendum censuit juxta similem responsionem jam datam die 9 martii 1925 (Cf. A.A.S., Vol. XVII, p. 327, ad II^m): *Negative*."

Datum Romae, ex S. Poenitentiaria, die 1^a februarii 1950.

N. card. CANALI, Poenit. major.

S. Poenitentiariae proposita sunt, pro opportuna solutione, dubia quae sequuntur,—quoad operarios de quibus agitur in Const. Apost. *Jam promulgato* diei 10 julii 1949, nempe:

1. "S'agit-il uniquement des *ouvriers* qui travaillent, comme salariés, dans les entreprises et qui ne gagnent pas un salaire suffisant pour pouvoir se rendre à Rome?"

2. "S'agit-il aussi de *tous les travailleurs* qui, en raison de la modicité des ressources obtenues par leur travail, se trouvent dans l'impossibilité de se rendre à Rome?"

Et S. Poenitentiaria respondendum censuit, juxta Decretum jam datum die 9 martii 1925 (Cf. A.A.S., Vol. XVII, p. 327, ad I^m);

Ad I: *Affirmative*.

Ad II: *Provisum in I^o*.

Datum Romae, ex S. Poenitentiaria, die 1^a februarii 1950.

N. card. CANALI, Poenit. major.

The above private replies, given to the Cardinal Archbishop of Lyons, are printed in *l'Ami du Clergé*, 1950, p. 296, and in *La Documentation Catholique*, 1950, col. 785. The second reply supports somewhat the view given in THE CLERGY REVIEW, May, 1950, p. 335, ad i. But since the reply is private, the more liberal interpretation, favoured by some Ordinaries relying on a phrase in *Iam Promulgato*, is not absolutely excluded. For the reply, 9 March, 1925, cf. Fr Cummins, THE CLERGY REVIEW, January, 1950, p. 34, and February, 1950, p. 106.

ST ALPHONSUS LIGUORI
PATRON OF CONFESSORS AND MORALISTS*(Osservatore Romano, 1 June, 1950)*

PIUS PP. XII

Ad perpetuam rei memoriam

Consueverunt omni tempore Romani Pontifices singulis Christiani-
fidelium coetibus, peculiaris vitae christianae munera sive officia
implentibus, tamquam speciales Patronos illos adsignare beatos
coelites, qui, in iisdem muneribus et officiis, cum viverent, perfun-
gendis, maxime excelluerint, ut eorundem coelestium Protectorum
valido utantur auxilio et praeclara sequantur monita et exempla.
Decessorum Nostrorum vestigia prementes Nosmet Ipsi, inde
ab inito Summo Pontificatu, plures dedimus sive Sacerdotum
sive fidelium coetibus et sodalitatibus singulares Patronos. Quos
inter: S. Albertum Magnum scientiarum naturalium cultoribus;
S. Franciscum a Paula Italicae genti rei maritimae deditae; SS.
Catharinam Virginem Senensem et Catharinam Viduam Januensem
italicis mulieribus infirmis ministrantibus et nosocomiis; S. Joan-
nem Bosco Catholicae Sodalitati Editorum ex Italia; S. Josephum
Calasantium omnibus scholis popularibus ubique existentibus;
Beatissimam Deiparam, "Virginem Fidelem" invocatam, italicis
militibus a publica tutela seu v. "Carabinieri"; S. Michaëlem Arch-
angelum publicae securitatis in Italia custodibus. Inde exorta est
quaedam inter alios coetus laudabilis aemulatio ut etiam unicuique
ex eis Sanctum aliquem adsignaremus cujus peculiari apud Deum
patrocinio inniti valerent et ad cujus virtutes imitandas speciali
modo excitarentur. Sic factum est ut nonnulli S.R.E. Patres Cardi-
nales, Archiepiscopi et Episcopi quamplurimi, Supremi Religio-
sorum Sodalium Moderatores et Institutorum studiis provehendis
Rectores clarissimi, necnon Theologiae Moralis cultores et magistri
vota deprompserint ut Sanctum Alphonsum Mariam de Liguori,
Episcopum, Confessorem et Ecclesiae Doctorem, Sacerdotum om-
nium qui Confessarii gravissimo et saluberrimo munere funguntur,
necnon eorum qui Theologiae Morali tradendae verbo et scriptis
quomodocumque dant operam, coelestem apud Deum Patronum
constituere dignaremur. Quibus votis satisfacere non dubitavimus
cum neminem lateat S. Alphonsum, qua divini verbi indefatigatum
sorem, in excipiendis fidelium confessionibus, doctrina, prudentia,

assiduitate, patientia mirifice excelluisse et, qua Episcopum, in dioecesi S. Agathae Gothorum, quam sanctissime gubernavit, plurimos Sacramenti Poenitentiae administros optime informasse atque ipsum in sacro tribunali admissis expiandis assidere frequentissime voluisse. Immo, Sodalibus a SS.mo Redemptore a se in Congregationem adlectis, munus audiendi confessiones, quasi praecipuum commisit. Doctrinam denique moralem et pastorem confessariis instituendis et dirigendis ore et scriptis tradidit eximiam, in toto orbe catholico ad hanc usque aetatem probatissimam et a Summis Pontificibus quasi tutam Sacramenti Poenitentiae administratorum animarumque moderatorum normam saepe ac graviter commendatam. Pius enim IX, Decessor Noster sa.me. in decreto Urbis et Orbis diei XXIII m. Martii a. MDCCCLXXI, quo Sanctum Alphonsum Ecclesiae Doctorem proclamavit, asserere non dubitavit: "Ipse errorum tenebras, ab incredulis et Jansenianis late diffusas, doctis operibus maximeque Theologiae moralis tractationibus, pulit atque dimovit". Nec multo post idem Pontifex in Litteris Apostolicis sub anulo Piscatoris datis die VII Julii, eodem anno, quibus majori cultui Sancti Doctoris consuluit, haec scripsit: "Neque enim sine providentissimo Omnipotentis Dei consilio factum est, ut, cum Jansenistarum doctrina novatorum oculos in se converteret errorisque specie multos alliceret ageretque transversos, tunc potissime exstaret Alphonsus M. de Ligorio qui . . . scriptis doctis et laboriosis istam ab inferis excitatam pestem radicitus evellendam et ab agro Dominico exterminandam curaret". Et Leo XIII in epistola ad Episcopos Italiae data die VIII Decembris an. MCMII, S. Alphonsum vocat clarissimum et mitissimum inter Theologos rei moralis, sicut antea de doctrina morum a S. Alphonso tradita est elocutus: "Ubique terrarum esse celebratissimam tutamque praebere normam, quam conscientiae moderatores sequantur". Quae confirmavit Pius X in epistola quam anno MCMV scripsit ad P. Gaudé editorem Theologiae Moralis. Denique proximus incomparabilis Decessor Noster Pius PP. XI in suis Litteris Encyclicis "Ad catholici sacerdotii" anno MCMXXXV datis, cum agit de dotibus quibus Clericorum confessarii exornari debent quae ad rem faciunt verba et monita S. Alphonsi refert ad litteram. Quae omnia persuadent Nobis et quodammodo Nos impellunt ut tot et tantis vocibus quasi hymnum concinentibus in laudem Divi Alphonsi et Nostram jungamus. Propitiam itaque nacti occasionem secundi expleti saeculi a celebratissimo opere de Morali Theologia primum in lucem edito, enixis humilibusque annuentes precibus dilecti filii hodierni Rectoris Majoris Congregationis a SS.mo Redemptore ejusdemque Sodalium omnium, audito quoque Venerabili Fratre Nostro Clemente S.R.E.

Cardinali Micara, Episcopo Veliterno, Sacrae Rituum Congregationis Praefecto, certa scientia ac matura deliberatione Nostra deque Apostolicae Nostrae potestatis plenitudine, perpetuumque in modum, Sanctum Alphonsum Mariam de Ligorio, Episcopum, Confessorem et Ecclesiae Doctorem, omnium Confessoriorum ac Moralistarum coelestem apud Deum Patronum eligimus ac constituimus, omnibus et singulis honoribus et privilegiis liturgicis adjectis quae Coetuum Patronis rite competunt. Contrariis quibuslibet minime obstantibus. Haec edicimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque ad quos spectant seu spectare poterunt nunc et in posterum suffragari; sicque rite judicandum esse ac definiendum; irritumque ex nunc et inane fieri si quidquam, secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Datum Romae, apud S. Petrum, sub anulo Piscatoris, die XXVI mensis Aprilis, anno MCML, Pontificatus Nostri duodecimo.

De speciali mandato Sanctissimi
Pro Domino Cardinali a publicis Ecclesiae Negotiis
GILDO BRUGNOLA,

Officium Regens Pontificiis Diplomatus expediendis.

QUINQUENNIAL REPORT OF RELIGIOUS INSTITUTES

SACRA CONGREGATIO DE RELIGIOSIS

DECRETUM

DE QUINQUENNALI RELATIONE A RELIGIONIBUS, A SOCIETATIBUS VITAE COMMUNIS ET AB INSTITUTIS SAECULARIBUS FACIENDA (*A.A.S.*, 1948, XL, p. 378).

Cum, transactis iam viginti quinque et amplius annis a publicatione Decreti *Sancitum est*, sub die 8 Martii 1922,¹ quo ordinabatur relatio quinquennalis a Supremis Religionum Moderatoribus ad Sanctam Sedem mittenda (*c.* 510), experientia clare docuerit quae-nam ex ibi praescriptis confirmanda definitivae videantur, quae-nam illis addenda, quae-nam autem demenda aut corrigenda sint, prout a

¹ *Acta Apost. Sedis*, vol. XIV, as 1922, p. 161.

dicto Decreto iam innuebatur, Sacra Congregatio Negotiis Religiosorum Sodalium praeposita in coetu plenario Eminentissimorum Patrum diei 4 Iulii 1947, quae sequuntur statuenda decrevit:

I. Ad normam Codicis (can. 510) Abbas Primas, Abbas Superior Congregationis monasticae (can. 488, 8), Moderator Supremus cuiusvis Religionis et Societatis vitae communis absque votis publicis (can. 675) pariterque Moderator Supremus Instituti saecularis iuris pontificii et Praeses cuiuscumque Foederationis domorum Religionum, Societatum in communi viventium vel Institutorum saecularium, ipsisque deficientibus vel impeditis, eorundem Vicarii (can. 488, 8°), quinto quoque anno relationem de statu Religionis, Societatis, Instituti vel Foederationis ad Sanctam Sedem, scilicet ad hanc Sacram Congregationem Negotiis Religiosorum praepositam, mittant, etiamsi annus pro exhibenda relatione assignatus, ex toto vel ex parte, in primum biennium ab inito regimine incidit.

II. Quinquennia sint fixa et omnibus, uti supra (n. I), communia, ipsaque a die prima Ianuarii 1923 computari pergant.

III. In relationibus exhibendis ordo, prout sequitur, servetur:

1° Ex Religionibus, Societatibus vitae communis, Institutis saecularibus ac Foederationibus iuris pontificii virorum relationem mittent:

primo quinquennii anno: Canonici Regulares, Monachi, et Ordines militares;

secundo anno: Mendicantes et Clerici ceterique Regulares;

tertio anno: Congregationes clericales;

quarto anno: Congregationes laicales;

quinto anno: Societates vitae communis, Instituta saecularia et Foederationes.

2° Ex Religionibus, Societatibus vitae communis, Institutis saecularibus et Foederationibus iuris pontificii mulierum, habito respectu ad regionem in qua de iure domus princeps exstat, relationem mittent:

primo quinquennii anno: Superiorissae Religionum ex Italia, Hispania et Lusitania;

secundo anno: Superiorissae Religionum ex Gallia, Belgio, Hollandia, Anglia et Hibernia;

tertio anno: Superiorissae Religionum ex reliquis Europae regionibus;

quarto anno: Superiorissae Religionum ex Americae regionibus;

quinto anno: Superiorissae Religionum ex aliis orbis partibus et insuper Superiorissae Societatum vitae communis, Institutorum saecularium et Foederationum totius mundi.

IV. Ut Sacra Congregatio necessarias ipsasque certas et authenticas notitias sibi comparare valeat illorum omnium Monasteriorum domorumque sui iuris, virorum et mulierum, iuris pontificii quae ad quinquennalem relationem transmittendam ex can. 510 non obligantur, necnon Congregationum, Societatum vitae communis et Institutorum saecularium iuris dioecesani haec observanda sunt:

1° Superiores maiores Monasteriorum seu domorum sui iuris virorum quae, etsi iuris pontificii, nec ad Congregationem monasticam pertinent nec foederata aliis sint, tempore et ordine supra definitis (n. III, 1°), summariam quinquennii relationem ab ipsis et a propriis Consiliariis subscriptam Ordinario loci deferent. Ordinarius autem exemplar relationis a se subsignatum, propriis, si casus ferat, additis animadversionibus, ad Sacram Congregationem intra annum ipsum quo relatio facta est transmittere sataget.

2° Superiorissae maiores Monasteriorum Monialium cum proprio Consilio, iuxta ordinem supra (n. III, 2°), pro Generalibus Moderatricibus statutum, brevem ac concinnam relationem quinquennii ab omnibus subscriptam Ordinario loci, si Moniales eidem subiectae sint, secus Superiori Regulari mittant. Ordinarius loci vel Praelatus regularis relationis exemplar, a se subsignatum, propriisque, si res ferat, animadversionibus additis, ad Sacram Congregationem intra annum ipsum quo relatio exarata fuit diligenter transmittendum curabit.

3° Moderatores Supremi Congregationum, Societatum vitae communis et Institutorum saecularium iuris dioecesani relationem quinquennalem a se et a proprio Consilio subsignatam Ordinario loci in quo Domus princeps invenitur tempore et ordine supra (n. III, 1° et 2°) statutis exhibeant. Hanc relationem Ordinarius loci aliarum Domorum Ordinariis communicare non omittat eiusque exemplar a se subsignatum et, proprio aliorumque Ordinariorum circa Congregationem, Societatem vel Institutum saeculare addito iudicio, ad hanc Sacram Congregationem intra annum transmittat.

4° Domus religiosae sui iuris et autonomae domusque Societatis sine votis vel Instituti saecularis, quae in Foederationem non coadunantur, sive iuris dioecesani sint sive iuris pontificii, ordine supra (n. III, 1° et 2°) definito, summariam quinquennii relationem deferent Ordinario loci. Ordinarius autem eiusdem relationis exemplar, a se subscriptum ac propriis, si casus ferat, additis animadver-

sionibus ad Sacram Congregationem pariter intra ipsum annum transmittat.

V. In exarandis relationibus omnes Religiones, Congregationes monasticae, Societates vitae communis, Instituta saecularia et Foederationes iuris pontificii, etsi exemptione fruuntur, adamussim elenchum quaestionum, qui a Sacra Congregatione proponetur ac directo eisdem communicabitur, sequantur.

Monasteria Monialium, Domus autonomae Religionum, Societatum vel Institutorum saecularium iuris pontificii, Congregationes, Societates atque Instituta saecularia iuris dioecessani breviores pro ipsis probandas formulas adhibeant.

VI. Responsa propositis quaestionibus danda, onerata pro rei gravitate conscientia, sincera semper sint atque, accuratis praemissis informationibus, pro viribus completa. Si in illis quae necessaria videntur deficiant vel responsa incerta vel parum secuta appareant, Sacra Congregatio ex officio, prout opportunum iudicaverit, non exclusis, si opus sit, immediate ab ipsa factis investigationibus, ea complenda curabit.

VII. Relatio, antequam a Superiore et a singulis Consiliariis seu Assistentibus ex officio subsignetur, praevio maturo, personali ac colectivo examini subiicienda est.

In mulierum Religionibus, Societatibus vitae communis, Institutis saecularibus ac Foederationibus iuris pontificii Moderatrix suprema relationem, a se et a suo Consilio subscriptam, Ordinario loci Domus generalitiae transmittat, ut ipse, ad normam iuris (can. 510) eidem relationi subscribere valeat; relationem ab Ordinario loci subsignatam Moderatrix generalis ad hanc Sacram Congregationem remittendam tempestive curabit.

VIII. Si quis vero ex Superioribus vel Consiliariis, quibus onus incumbit subscribendi relationi, aliquid non parvi momenti eidem obiciendum habeat, quod suo voto modificare non potuit, vel aliquid circa ipsam quoquo modo Sacrae Congregationi significandum putaverit, id per privatas litteras praestare poterit et, iuxta casus, ex conscientiae officio ad id tenebitur. Verumtamen memor sit ipse conditionis suae et probe sciat conscientiam suam graviter oneratam iri, si quid a veritate alienum secretis his litteris exponere praesumpserit.

IX. Sub cuiusque anni exitu omnes sive iuris dioecessani sive pontificii, tam Religiones, quam Societates vitae communis et Instituta saecularia ac Foederationes prospectus annuos iuxta schemata in formulis a Sacra Congregatione exarandis ac communicandis contenta, praecipuorum quod ad statum personarum, operum aliorumve quae sive Sacrae Congregationis sive Superiorum magis

interesse videntur, directo Sacrae Congregationi de Religiosis transmittant.

Sanctissimus Dominus Noster Pius Pp. XII, in Audientia habita ab infrascripto Secretario Sacrae Congregationis de Religiosis, die 9 Iulii 1947, praesentis Decreti tenorem approbavit et ab omnibus servari et publici iuris fieri mandavit, contrariis quibuscumque non obstantibus.

† FR. L. H. PASETTO, *Secretarius*.

BOOK REVIEWS

The History of Partition (1912-1925). By Denis Gwynn. (Browne & Nolan, Dublin. 12s. 6d. net.)

SOME very interesting material, hitherto unpublished, is now disclosed in this clear and valuable account of the steps which led to the partition of Ireland. No records were kept of the Buckingham Palace Conference (1914), for the good reason that discussion should be as free and as wide as possible, and its inner history has never been published. But John Redmond kept his own day-to-day record, dictating careful memoranda to his private secretary every evening. These documents which constitute the core of Professor Gwynn's admirable book show that there was then no intention of permanently partitioning Ireland and on the other hand no intention of Ireland quitting the British Empire. On every other point there was much diversity of opinion. Carson and Craig proposed the exclusion of the whole province of Ulster, viz. nine counties, while Redmond and Dillon (who were advised by Bishop O'Donnell of Raphoe and Joseph Devlin) stood for the *temporary* exclusion of only four, Antrim, Down, Armagh and Derry. The exclusion of the whole of Ulster, where the Nationalists had held seventeen seats out of thirty-three, was demanded not for its own sake but in order to wreck Home Rule and prevent Irish self-government in any form; but it must be news to many people that Carson at the Conference took the surprising ground that subsequent reunion would be more difficult if only a smaller and more homogeneous area were excluded. Asquith, then and later, worked hard for a reasonable and agreed settlement; Lloyd George, who from first to last was to advocate eight different solutions, was at that date in favour of allowing any Ulster county to vote itself out for five years. The only member of the Conference

who had no sympathy at all with the tradition of a united Ireland was Bonar Law, a Scottish Canadian whose only connexion with Ulster was his Presbyterianism, or to put it more plainly, his antipathy to the Catholic Church. George V was very anxious for a settlement—it was on the eve of the German War—and even the Archbishop of Canterbury, whose *locus standi* was not obvious, tried to help.

The attempts made in 1916 and the Irish Convention of 1917-18 failed likewise. Meanwhile the Orangemen had discovered that the more homogeneous area of four counties was too small to be workable, so they demanded six, although Tyrone and Fermanagh had Catholic majorities. But all the negotiations of this period were vitiated by the persistent duplicity of Lloyd George who told one side that he wanted temporary, and the other, permanent exclusion. Eventually by his 1920 Act he became the architect of Partition. Finally, the Ulster Boundary Commission, set up after the Treaty of 1921 had brought the Irish Free State into existence and proposed by a secretary of the Cabinet as a remedy for anomalies, turned out to be futile if not a deliberate hoax. The Chairman was both honest and competent; but the Nationalist member was politically incompetent while the member appointed to represent "Northern Ireland" (Craig having refused to take any part) systematically disclosed the "strictly confidential" proceedings in letters to the wife of an Ulster Unionist M.P.

Professor Gwynn's discussion of the matter, in the Introduction, is, for all his knowledge and ability, not quite satisfying. Redmond was never a separatist, and this narrative itself makes it clear that permanent Partition is not a British imposition or a British requirement; the vast majority of the people of this country today are quite indifferent. Partition came from the Orangemen originally, who were, as Birrell said, the *causa causans* of the 1916 Insurrection; but it seems likely to be prolonged if not perpetuated by the politicians of Eire. It is in Ireland, and only in Ireland, that the problem can be solved. The only possible way in which the bitter Orange opposition can be overcome has, so far, not been tried. Indeed it is the opposite way that has been deliberately taken; having travelled along divergent paths the two bodies are now much farther apart than they were and very much farther than they need be. How can any English government be seriously expected to "put pressure" on Ulster people to leave the British Commonwealth when they are resolved to remain in it? Two vital facts are not fully and fairly faced in this able and well-documented survey: (1) the neutrality of the whole of Ireland in the recent war would have been a mortal

danger to these Islands; (2) as it was, we suffered severely and needlessly through being denied the use of the Atlantic ports, a fact that is clearly understood in Washington as well as in London and Belfast.

There is a curious slip on page 41. Joseph Chamberlain, not Lord Rosebery, was "the leader of the Liberal Unionists who parted company with Gladstone when he adopted Home Rule".

J. J. DWYER

Every Man a Penny. By Bruce Marshall. (Constable. 12s. 6d.)

THIS is my first introduction to Mr Bruce Marshall as a novelist; on the evidence supplied by this book I have no desire to improve the acquaintance. Mr Marshall has, I understand, made a reputation for himself as a portrayer of priests and an interpreter of clerical life, so he may well count among the readers of this review a considerable number of admirers; to them I owe an explanation of the rather crudely expressed opinion in my opening sentence.

To begin with, Mr Bruce Marshall has adopted a curious literary technique which I find extremely irritating. When for instance he has occasion to record some speech or sermon of his hero, the Abbé Gaston, he will do so in a paragraph made up of some ten or twelve simple sentences and each sentence in the paragraph will be introduced by the words "the Abbé Gaston said . . ." It may be that this repetitive iteration is designed to produce in the reader some subtle psychological effect; on one reader at least it has the unsubtle effect of making him lose his temper. This conceit takes other forms no less annoying; on p. 54 we are introduced to a fellow-lodger of the Abbé's who is described as "the lady of easy virtue who lived in the centrally-heated flat on the fifth floor". For the rest of the book whenever she makes an appearance—and she makes a great many—she is invariably referred to as "the centrally-heated lady of easy virtue", even when the context demands the possessive case, "the centrally-heated lady of easy virtue's gentleman friend". This is not excruciatingly funny at the first time of asking; after about the fifth repetition the reader becomes centrally-heated too. But to get the full flavour of this new style of writing one requires a longer quotation, so if the Editor will be as generous to me in the matter of space as Messrs Constable have been to Mr Bruce Marshall, I will give one:

"In 1937 the cardinals and the archbishops and the bishops and the priests prayed for peace. They put on their jewelled vestments and they raised their hands to heaven and they prayed

for peace. They asked the Lord to have mercy and Christ to have mercy and the Lord to have mercy. They asked all the holy angels and archangels to pray for them. They asked all the orders of blessed spirits to pray for them. They asked all the holy patriarchs and prophets to pray for them. They asked all the holy apostles and evangelists to pray for them. They asked all the holy disciples of the Lord to pray for them. They asked all the holy innocents to pray for them. They asked St Cosmas and St Damian to pray for them. They asked all the holy bishops and confessors to pray for them. They asked all the holy doctors to pray for them. They asked all the holy priests and levites to pray for them. They asked all the holy monks and hermits to pray for them. They asked St Cecily to pray for them. They asked St Anastasia to pray for them. They asked all the holy virgins and widows to pray for them. They asked all the holy men and women and saints of God to make intercession for them. They asked the Lord to deliver them from anger, hatred and all ill-will, from plague, famine and war, by His baptism and holy fasting, by His cross and passion, by His holy resurrection and by His admirable ascension. They asked the Lord to have mercy and Christ to have mercy and the Lord to have mercy."

What, I ask, is one to think of this sort of buffoonery? The scoffer may say that it is a fairly easy way of padding out a book to 512 pages, and his explanation may be the true one as it is certainly the most charitable, for this paragraph is repeated almost word for word, at least once if not twice.

But to leave the manner and come to the matter of this novel. The central figure, the hero, is a Catholic priest. Of recent years the priest-hero has had a certain vogue in novels and in the films; the formula is by now fairly well established. He is portrayed as simple, kindly and lovable—but especially simple; he makes no claim to learning of any kind, and in discussions with his fellow-priests, who are for the most part neither simple nor lovable, but who do know all the theological answers, he is invariably worsted in argument; he has a big heart but a poor head. When it comes to a real show-down, however, his simple goodness triumphs over the learned sophistries of the clever theologians, which might make one doubt the wisdom of our bishops in spending so much time and money on seminary education, for the dogmatic theology taught in these houses of study never seems to have any bearing on life, and the moral theology appears to be restricted to treatises *de Sexto*. In novel after novel and film after film adultery would seem to be the only sin in the deca-

logue, if indeed it is a sin, about which there is a growing doubt. While engaged on this review I read in the daily press of a parson who had been to see a film with this familiar *motif*, and from his pulpit on the following Sunday he testified that it had taught him more about practical Christianity than all the books of theology that he had ever read. He might well give a like certificate to Mr Bruce Marshall's book, for Mr Marshall has worked closely to the formula. Is such commendation the term of Mr Marshall's ambition? It would almost look like it, for while the thoughts, emotions and priestly actions of the simple Abbé Gaston are described with a warmth and sympathy wholly admirable, the meditations, motives, even the very same acts when performed by other priests, are played down, travestied and burlesqued; indeed, the book quite frequently topples over into sheer farce; the Abbé Ronsard is got rid of because, not for the first time, he has put sugar instead of salt into the mouth of the infant he was baptizing—sugar that had cost the Rector 300 francs in the black market! And the Cardinal Archbishop of Paris has a long discussion with his confessor about a grave sin he has committed; he had cleaned his spectacles on his alb during a solemn Pontifical High Mass! True, we are expressly told that the Cardinal Archbishop of Paris is a fictional character, but Mr Bruce Marshall introduces by name (Christian name only) the three English Cardinals who were his contemporaries and, according to the story, his friends, thus making them by implication sharers in his eccentricities. Not that Mr Bruce Marshall has any scruples about that. We are shown Cardinal Bourne at an American swimming-pool with bishops and archbishops doing "belly-flops". ("Sure he'll be there. All the boys are going to the swimming-pool," said the Bishop of Saracen. "He's English, ain't he? And the English are fond of baths.") To anyone who knew Cardinal Bourne this picture is so wildly improbable as to be almost amusing. But there is nothing amusing about the following reference to his two successors; on the contrary, it is in very bad taste. "Only last year poor Arthur had died, but Bernard, although only an archbishop as yet, seemed much better at praying than Arthur had been, to judge by the way that the Germans were beginning to scurry out of France."

Mr Bruce Marshall is well known as a Catholic author who has set himself the task of describing Catholic priests, their manner of life, their thoughts and actions, and the motives that inspire them. The public, therefore, and more especially the English public, who know little about these men and still less about their mode of life, cannot be blamed for thinking that Mr Marshall's characters are typical of their class. So what sort of impression is this kind of

writing calculated to give to the ordinary reader? Mr Bruce Marshall has probably supplied the correct answer. "The Abbé thought he knew why the policeman sneered. The policeman sneered because he considered the Abbé a fool because he was a priest, or a priest because he was a fool." The English public, knowing even less about priests than the French policeman, will be inclined to agree with him.

S. J. G.

The Mystery of Faith. By Maurice de la Taille, S.J. Book II: *The Sacrifice of the Church.* Translated by Archpriest Joseph Carroll, assisted by P. J. Dalton, S.J. Pp. xii + 473. (Sheed & Ward, 1950. Price 25s. net.)

DE LA TAILLE's famous work is divided into three "books", the first dealing with the Sacrifice of Christ himself, the second with the Sacrifice of the Church, which is the Mass, and the third with the Sacrament of the Eucharist. The second volume of the present translation corresponds to Book II of the original and therefore contains what must be regarded as the main part of the author's thesis: that Christ by His Passion and glorification has been constituted in a state of perpetual victimhood; that there is consequently no need to seek in the Mass any action by which He is victimized, or reduced to the state of victim; and that the sacrificial action of the Mass is the mystical immolation which takes place at the consecration, in as much as by that mystical immolation we ritually offer Christ our Victim who is truly present. To the demonstration of this thesis some 220 pages, in the English version, are devoted. The remainder of the volume before us deals with questions concerning the fruits of the sacrifice, the essentials of consecration, and the value of a Mass offered by a priest separated from the Church.

Mysterium Fidei is by now too well known to need description or commentary. It will perhaps suffice to say that, more definitely than any other book during the past fifty years, it has set its mark on the history of Eucharistic theology. De la Taille's integral thesis is now perhaps less widely accepted than formerly, but few theologians will be found unwilling to acknowledge the debt that modern developments owe to his genius, his research, and his penetrating theological insight. What concerns us here is the value of the translation under review. No one who has studied the original work will be tempted to underrate the difficulty of the translator's task, the courage he must have needed in order to undertake it, or the patient perseverance

with which he continues it. The Latin of de la Taille is lucid, meticulously accurate in its theological terminology, and, for those who are practised in reading the language, not difficult to understand. But understanding is one thing and translating is another. Nor is it only the author's Latin that the translator has to cope with. This fully documented work contains numerous and lengthy quotations from Fathers and from theologians mediaeval and modern; moreover, many of the patristic passages have already suffered translation from a Greek original, and of the Latin Fathers and theologians each has his own style, and each perhaps also his own way of being slightly obscure. Add to this that our language, though it has its own advantages, does not lend itself easily to expressing the severely formal and strictly unemotional reasoning of scholastic theology—and we shall appreciate something of the terrors that must face the translator who would render this work into intelligible and, as far as may be, readable English.

How far has Father Carroll, with the assistance of Father Dalton, succeeded? The translation must be allowed to speak for itself:

P. 417: We might regard the epiclesis as a condition of the consecration in three main ways. In the *first place*, if the epiclesis which I am making here and now, after the pronouncement of the form, were a condition, which, being given, the form already pronounced beforehand, becomes now and now only effective, as Renaudot (*op. cit.*, *passim*) and Le Brun (*op. cit.*, vol. 3, p. 223 *et seq.* especially pp. 263 and 267) thought.

P. 218: From all this we infer that we have no right whatever to claim that any kind of external signification of our own internal immolation to God suffices to give the true *essence* of sacrifice, but only such a signification, with a true state of immolation in the external thing offered, so giving us both the *reality* and the *sign*.

P. 472: And perhaps nothing further is required to satisfy the Fathers, where they all agree in placing sacrificial action either of our Lord Himself, or of ourselves, in the Mass.

P. 473: But it might be objected in the *second place*: the mind of the Fathers seems to be, not that our sacrifice is at the very least some kind of prayer (all sacrifice is that), but that the words be so said, that those words themselves are some kind of prayer. Wherefore the prayerful character of the words is not to be inferred from the fact that a sacrifice is carried out, but rather that our own sacrifice eventuates, such as the Fathers describe it, because the words are prayerful.

I plead guilty to not having read the whole of this volume. But parts of it that I have read lead me to suspect that even the soundness of Father de la Taille's doctrine does not remain entirely unimpaired in translation. For instance, before I consulted the original I was baffled by the following footnote:

P. 216, n. 1: Needless to say, these theologians, though restricting the immolative condition to the species, do not restrict the presence of Christ to the mere species, as though He were not really present.

Is it, then (I asked myself), the view of de la Taille that to restrict the Eucharistic presence of Christ to the species only is to deny the real presence of Christ altogether? Surely it is part of Catholic doctrine that Christ is really and sacramentally present under the sacred species, and *only* under the sacred species. What de la Taille wrote was:

Needless to say, the theologians who hold that Christ is only apparently immolated do not hold that he is only apparently present.

("Vix operae pretium est notare, eos, quanquam immolationis proprietatem reducant ad meram speciem, non tamen ad meram speciem reducere praesentiam Christi.")

Those who have acquired and profited by the first volume of this translation will find the second instalment better than its predecessor. This is not to say that it is an ornament to English theological literature. It means only that those to whom the reading of Latin is laborious will, if they are familiar with scholastic terminology, be able to derive from it some knowledge of the author's theory on the essence of the sacrifice of the Mass. But I cannot refrain from suggesting that, for this purpose, they would do better to go to the English of de la Taille himself. So far as the substance of his doctrine is concerned there is nothing in these volumes he has not said, much more clearly and much more idiomatically in our own language, in *The Mystery of Faith and Human Opinion Contrasted and Defined*. If it is out of print, let Messrs Sheed & Ward give us a reprint of this admirable book. Perhaps in writing English he had the assistance of friends. However that may be, I think de la Taille's English compares favourably with that of the translators of his Latin.

G. D. S.

God and the World of Man. By Theodore M. Hesburgh, C.S.C., S.T.D. Pp. vi + 318. (University of Notre Dame Press, Notre Dame, Indiana, U.S.A. No price.)

DR HESBURGH is Assistant Professor of Religion at the University of Notre Dame, and the present work is the fruit of many years' experience in teaching dogmatic theology to laymen. Those who have attempted this sort of thing are aware of the pitfalls to be avoided. If you allow yourself to be too much preoccupied with theological accuracy you become technical and unintelligible; if you think only of making yourself understood you are apt to sacrifice something of the mysterious truths you expound. Dr Hesburgh steers a successful midway course. He contrives in the space of some 300 pages to explain in its main outlines the dogmatic theology covered by the treatises *De Fide*, *De Deo Uno et Trino*, *De Deo Creante et Elevante*, and *De Novissimis*, and he explains it in such a way that the intelligent laity should have no great difficulty in following him. He has learned from much practice that the rarefied heights of metaphysics are not to be dwelt upon too long; the teacher must from time to time descend to the ordinary ways of the plain, both to illustrate the sublime truths of revelation by analogies of daily experience, and also to show the bearing of theology upon the practical problems of life. He wisely makes use of the work of others who have been successful in this field, particularly Mgr Sheen, Mr Sheed, and Father Farrell, O.P., and his quotations from these authors are both apt and illuminating. Since Dr Hesburgh's work is likely to prove of great use to the laity for whom it is chiefly intended, he will not take it amiss if I call attention to a few points where the blue pencil of revision might improve it. The age of the Fathers, by an accepted convention, ends with the seventh century (or the eighth), but did Tradition come to an end at the same time (p. 28)? Do we accept the pronouncements of the Biblical Commission by ecclesiastical faith (p. 133)? When the Council of Trent says that original sin "*originem unum est et propagatione, non imitatione transfusum*" does it mean, as Dr Hesburgh translates it, that "the sin of Adam, which is one by origin and propagation, is not handed down by our imitation (of the sin of Adam)"? Is it not rather that "the sin of Adam, which is one by origin, is handed down by propagation and not by imitation"? And surely the truth that results from the anathema of the Council of Mileve, "*Si quis parvulos recentes ab utero matrum baptizandos negat*", is not "that infants should be baptized soon after birth", but rather that "newly born infants ought to be baptized"—which is not quite the same thing.

G. D. S.

Souls at Stake. By Francis J. Ripley and F. S. Mitchell. Pp. xi + 198. (B. Herder, 33 Queen Square, W.C.1. 12s. 6d.)

PRIEST and layman have collaborated in producing this instructive book. Both Father Ripley and Mr Mitchell have had years of experience—bitter experience, much of it—in the field of Catholic Action, and having covered every foot of the ground they are reliable guides to lead others through the vast territory of the Master's vineyard where workers are urgently needed. Nothing is spared in telling the whole truth of the matter and in demonstrating that never before in the history of the world were the fields so white to the harvest.

Morning and Night. Compiled by J. Musser. Pp. x + 46. (Newman Press, Maryland. \$2.00.)

FAMILY prayers, with special collects for each day of the week and novenas for the greater Feasts, comprise this handsome manual for home use. There is a truly spiritual finish about everything the book contains; proof of the author's unerring Catholic perception as he sorted out his material for publication. Although compiled for family use, the book is an excellent aid to private and personal devotional exercises, on account of the solid piety displayed in its quietly helpful sentences.

L. T. H.

CORRESPONDENCE

VERNACULAR IN THE LITURGY

(THE CLERGY REVIEW, 1950, XXXIII, pp. 361 ff.; XXXIV, pp. 67 ff.)

"Minus sapiens" writes:

So Fr Gosling has been trailing his vernacular coat once more! Perhaps a gossoon uninhibited by angelic trepidation may be permitted to tread on it good and hard. Fr Gosling is a past master of the Wellsian trick of throwing out a most innocent-looking proposition and, before you can say E.L.S., he has made an ell of an inch and is leading you by the nose up some very strange gardens. For a sample we may take one that he does not blush to acknowledge: "a man prays better if he understands the meaning of his prayer".

No need, perhaps, to enquire whether any sort of prayer is possible without some sort of intellectual preparation; or suspect that Fr Gosling wants to imply that the quality of prayer varies directly with its intellectual content. No! All that he would have us accept is that the use of the brains that God has given us is a great help to prayer—and only a pedantic curmudgeon would wish to quarrel with such a proposition. All the same—and even under pain of such an imputation—it might not be unprofitable to examine the copula. Would Fr Gosling mind, we wonder, if we substituted *can be* for *is*—with the consequent implication that intellectual activity *can be* quite a hindrance to prayer? Those who have observed “liturgiosity” in action have sometimes thought it possible. And that is not quite all. There is that little phrase: *the meaning of his prayer*. Before long we find the author presuming that the meaning of *the meaning of his prayer* is the meaning of the *words* of his prayer—which is quite a different cup of tea. Before now fond parents have been very much put off by some of those baptismal exorcisms, when they understood (or thought they did) the meaning of the words the priest was using with reference to their little precieuses.

By and large, it is to be feared that Fr Gosling has not a very high opinion of the intelligence of his audience. He proceeds to deal with some curious notions that he thinks have impeded the truth in this matter and tells us that there are some people—in view of his wide experience we may take his word for it—who think that Latin is the sole liturgical language. This error he is concerned to correct, and does so *tout court*, leaving us with either the impression of our sorry plight as compared with the happier lot of the Copts and Armenians or the assurance that, if we were minded to agitate for an Anglo-Saxon or Cymric liturgy, we should not be short of precedents. Others, it seems, think that Latin always was the liturgical language of the Western Church. They, too, are wrong—with the presumable implication that, because Latin wasn’t used in the first century, there’s no reason why it should be insisted upon in the twentieth. Or do we hear whispers of “late development”? Then there are those who regard Latin as a “sacred” language, but it isn’t the language Our Lord used . . . nor of the primitive gospels. What is the inference? Back to Aramaic? Or *laissez-faire*? And, finally, there are some who—but perhaps the *ipsissima verba* are here to be desiderated—“Some devout souls seem to hold that Latin, by reason of some inherent fitness, was divinely chosen, mediately if not immediately, as the language of the Church. As we have seen, the choice, if it was a choice, was determined by the political circumstances of the times and its long survival was not due to any specifi-

cally religious reasons, for exactly the same factors preserved it as the language of the State and the language of the schools." All of which amounts to this—or doesn't it?—that the Church's use of Latin down the ages has been a matter of complete indifference to Divine Providence.

It would be a pity if the foregoing were thought to have been inspired by any lack of sympathy with the objects Fr Gosling has at heart or by any fanatical devotion to Latin for its own sake, though, truth to tell, between this last extreme and Fr Gosling's grudging acknowledgment there is plenty of room for sober appreciation of the merits of the ancient tongue. And it would be idle to pretend that there are not those who regard the E.L.S. as something of a counsel of despair. Admittedly Latin is a difficulty in these days of mounting snobbery and prejudice. In a country like this few can hope to be quite free from the insular prejudice against anything "foreign". Queen Victoria is as dead as Queen Anne but the Victorian prejudice against anything "mediaeval" continues to flourish. The prestige of the classicists has been somewhat blown upon, but their contempt for the *lingua cotidiana* is not a whit abated in the usurpers, whose highly developed social conscience is outraged by the merest hint of limitations to the range of their omniscience—*omne ignotum pro malefico*. And the supreme obstacle remains unbudged—the academic prejudice that forbids any approach to a language save through the formal channels of grammar and syntax and textbooks, with the net result that thousands of reasonably intelligent Catholics are condemned to go through life with the liturgical phrases familiar in their ears as household words yet pretending that Latin is Greek to them. Curious, though, that the embargo should be limited to the religious sphere. *Sine die, tempus fugit, nulli secundus (et hoc genus omne)* are still essential equipment for the crossword solver.

Of course, prejudice will always have its part to play in the affairs of fallen man and those who claim to be practical must make allowance for its influence—and none more so than those concerned with the salvation of souls. *Omnibus contrariis non obstantibus*, Holy Mother Church is the soul of practicality. Tender souls have sometimes been wounded by her seeming cynicism. If it were established that an English Liturgy would bring one more soul to God, we can be quite sure that we would have an English Liturgy tomorrow. But one does not need to be born north of the Tweed to admire the verdict of *not proven*. The more so in the present case, because of our past record. There does seem to be something at least faintly ridiculous about an agitation for a greater use of our vernacular, in view

of our achievements to date. Cranmer apart, we don't seem to have produced anything worth while. The Papal Encyclicals have been translated and jolly popular they are! The Knox Bible, hailed by the *cognoscenti*, remains caviare to the general public. The recent history of the Manual of Prayers and the Westminster Hymnal tell their own story. As for our Popular Devotions—would that they were popular. One advantage English would certainly have—nearly everybody would be able to *pronounce* the words. But perhaps even Fr Gosling has been known to complain that there are an amount of people who don't understand "plain English".

PRAYER WITH NON-CATHOLICS

(THE CLERGY REVIEW, 1950, XXXIII, pp. 399-401; XXXIV, pp. 64-7)

Father Henry St John, O.P., writes:

If Father Bonnar were right in thinking that the *whole* point of joint prayer as desired by Protestants is to proclaim a non-existent unity of belief to the world at large, our sharing with them in such prayer would certainly give grave scandal; but is he? I cannot help suspecting that his judgement on this point arises from insufficient knowledge of Protestants in general, and of those who are concerned with the Oecumenical Movement in particular. In saying this I rely less upon my own experience, which is limited, than upon a fact, which Father Bonnar appears anxious to ignore. He implies that the Holy Office merely declares that there is nothing wrong *per se* in the joint recitation of the *Our Father*, or some other good prayer. The Holy Office, in the recent Instruction, makes no declaration in these terms. What it does in fact do is to permit such prayers to be said whenever and wherever joint discussions between Catholics and non-Catholics are held, nor does it make the saying of them dependent upon the permission of the local Ordinary.

Since, as he says, the Holy Office has not and could not have any intention of allowing us to give scandal, it seems clear either that the Holy Office has given this permission in ignorance of the real situation or that Father Bonnar must be greatly exaggerating the danger of scandal which will result from its action. He appears, it is true, to make his argument turn upon the peculiar circumstances of this country, but immediately casts doubt upon the validity of this argument by questioning whether the circumstances are indeed so peculiar as all that. And he is right in doing so. The Oecumenical Move-

ment is a world-wide movement, as strong on the Continent of Europe as it is in this country and America, and by no means confined to the Western hemisphere. It is with this movement that the decree of the Holy Office is concerned, nor does it exclude any country from its purview on account of peculiar circumstances.

No Catholic who understands what it entails can doubt that even a qualified participation by Catholics in oecumenical work must be attended by dangers, but it would seem that in these days the Holy See, with its eye on the changed world situation, counts the dangers of participation under due safeguards and limitations as of less moment than the loss which might be suffered by the Church from a continued policy of isolation.

The solid Catholic instinct of the martyrs when they refused to have anything to do with joint prayers was, it goes without saying, a sound one. They were surrounded by *formal* heresy and rightly they hated it, and knew that any advance from it was an invitation to apostasy. But today we are surrounded not, as far as human judgement can tell, by formal heresy but by error and ignorance. It is not giving way to emotionalism to judge that normally these are fitter subjects for compassion than for rebuke. They may be turned to the truth more readily by friendly contact and understanding coupled with firm adherence to principle, than by hatred which, however virtuously detached and impersonal, is of its very nature divisive.

These ideas seem to underlie the directives of the Instruction of the Holy Office on the Oecumenical Movement. The Holy See evidently believes that in the widespread desire of non-Catholics for unity there is something to work upon, something far deeper than the mere wish for a unity of their own making; the conviction, namely, that unity must be the work of the Holy Spirit and that prayer, and especially as far as may be prayer in common, is a vital necessity if that work is to come to its complete fruition. It is upon this conviction, unless the Instruction is a meaningless document, that the Holy See desires Catholics, under the guidance of the Episcopate, to work in the future, and upon which it hopes to see growing up among us a fruitful apostolate of unity.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

THE CHURCH AND SOCIAL DEVELOPMENTS IN GERMANY

THE QUESTION OF "MITBESTIMMUNGSRECHT"

ON 3 June, 1950, Pope Pius XII delivered a very important address on social and economic principles to the joint conference of the International Institute of Social Studies, of Fribourg, and the International Christian Social Union.¹ He spoke in particular of the danger of the working class in modern industrial society "in its turn following the mistakes of capital":

These mistakes consisted in withdrawing, chiefly in very large undertakings, the management of means of production from the personal responsibility of the private owner (individual or company) and transferring this management to the responsibility of anonymous corporate groups.

A Socialist mentality would accommodate itself very easily to such a situation. But it would disturb the persons who grasp the fundamental importance of private property rights as a stimulus to production and the determining of responsibility in economic matters.

The same danger arises when one insists that paid workers in an enterprise should have the right of economic co-management, especially when the exercise of this right depends in fact, directly or indirectly, on organizations managed outside the enterprise. In fact, neither the nature of the work contract nor the nature of the enterprise necessarily imply by themselves such a right. There is no doubt that the paid worker and the employer are both subjects, not objects, of the economy of a nation.

There can be no question of denying this parity: It is a principle which has already proved valid in social policy and which a policy on the occupational level would validate even more effectively. But there is nothing in the private law relationships, as they are governed by the simple wage contract, which would contradict this fundamental parity. The wisdom of Our predecessor, Pius XI, showed this clearly in the Encyclical *Quadragesimo Anno*, and, consequently, he there denies the intrinsic need of substituting for the wage contract a contract of partnership.

This is not to deny the usefulness of what has been achieved until now in this matter, in various ways, to the common advantage of employers and employees (*Acta Ap. Sedis*, Vol. 23, page 199). But in the light of the principles and facts, the right to economic co-management

¹ Full translation in *The Tablet* of 17 June, under the title "At the Crossroads of the Present". The original French is printed at p. 121 of this issue of THE CLERGY REVIEW.

CHURCH AND STATE ABROAD

which is being claimed is outside the sphere of these possible achievements.

It is generally agreed that the country chiefly referred to, where "the right to economic co-management" is "being claimed", is Germany, and, in general, that the Holy Father was thinking primarily of Germany in much of his address, and it may be thought both interesting and relevant briefly to recapitulate the background of this movement for what the French call *cogestion* and the Germans call *Mitbestimmung*.

The seventy-third *Katholikentag* in the long series founded by Bishop von Ketteler a hundred years ago met at Bochum, in the Ruhr, from 29 August to 4 September, 1949, and, taking the Holy Father's motto, *Opus Justitiae Pax*, devoted its attention to social problems. Something like half a million people participated; the Holy Father broadcast a special address in German; and the Regent of the Nunciature was among the speakers, as were Cardinal Frings, Archbishop of Cologne, Dr Karl Arnold, *Ministerpräsident* in the Land North-Rhine Westphalia, and General Bishop, the Land Commissioner. All in all, much importance attached to the proceedings to which so much dignity was given; and the Holy Father, in the course of his broadcast, himself struck the note most insistently heard when he referred to "the apparent contradictions between capital and labour"¹:

The organic co-operation of these two elements is demanded by nature itself . . . and calls for corporative organization. May God grant that the day may not be too far off when existing organizations of self-defence, which the present defects of the economic system and the lack of Christian spirit have made necessary, may cease to function. . . . The terrible catastrophe which has descended upon you has had the advantage of considerably reducing class antagonisms . . . and of bringing men closer together. Common suffering is a bitter but salutary teacher of discipline. . . . It must never happen again that the tensions between rich and poor . . . and between the owners of property and manual labourers are allowed to spread and deepen.

There is plainly a great deal of difference between "organic co-operation" along these lines, which the French call *cogestion sociale* and which is a familiar feature of Catholic social teaching, and the actual admission of labour to a voice in all the decisions taken in industry, which, by contrast, is called *cogestion économique*. It was, however, to the latter idea that the *Katholikentag* committed itself.

¹ This and other addresses, together with the resolution quoted below, are printed in *Offizielles Festblatt zum 73. Katholikentag in Bochum* of the *Katholischer Beobachter*, 4-6 September, 1949.

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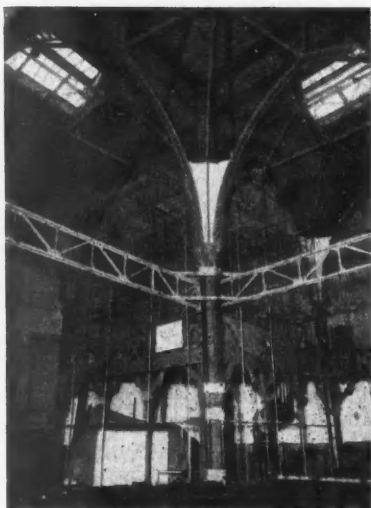
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CHURCH AND STATE ABROAD

The *Katholikentag* passed a long resolution, running into more than 1500 words. It declared, truly enough, that the Ruhr, where this meeting was taking place, was an area outstanding for its social, economic and political importance, and one where "the division of the population into owners of property and wage-earners is particularly marked". Small wonder that the pride and self-confidence of the worker was scandalized by the "sinister progress of proletarianization", a process accentuated by the destruction of housing, the influx of destitute refugees, and "the senseless policy of dismantling, in the fifth year since the end of hostilities". The Ruhr, "once the arsenal of deadly weapons", was now witnessing the growth of "a European consciousness based on Christian generosity and sober realism". It had preserved its Christian tradition, which permeated all classes of society. "Millions place their hope in the purifying and constructive impulses of the Christian message." The *Befriedung* of the Ruhr would be "the touchstone for the *Befriedung* of Europe". Faced by a world crisis, Catholics looked forward to a "union of the European States to a United Europe with a common constitution, parliament, Government and judiciary". Whilst opposing State omnipotence, those present repudiated the idea of a "weak State", which would be but "a puppet in the hands of irresponsible pressure groups (*Machtgruppen*)"; and, said the resolution, we hereby express our faith in "a strong State"; which, however, must be aware of the limits of its prerogatives.

There followed a very far-reaching paragraph on industrial relations. The human factor, it said, must be decisive in all economic dealings; and in particular it declared:

Catholic workers and employers agree that all persons employed by a firm or institution (*alle Mitarbeitenden*) must have their just say in social, personnel and economic matters. This "co-responsibility" (*Mitbestimmungsrecht*) flows from the natural law (*natürliches Recht*), and is part of the divinely-ordained (*gottgewollt*) order. . . . We demand that the necessary legislative measures be taken to codify these principles.

¶ Such reforms, the resolution declared, should be part of a much wider reform, leading to a "corporative order based on joint effort" (*berufsständisch-leistungsgemeinschaftliche Ordnung*). Though the principle of private property is and must remain inviolate, the fact remains, said the resolution, that "the present distribution of property is incompatible with social justice, and thus endangers the principle of private property as such". Excessive economic power in the hands of the few must not be allowed to continue. Wages must be high enough to enable the worker to accumulate private property. "We

CHURCH AND STATE ABROAD

are opposed to a type of nationalization which would place all economic power in the hands of the State, and we repudiate a system of taxation which would lead to expropriation."

Many other topics were touched on in this long resolution, but what attracted by far the greatest interest was the reference to *Mitbestimmungsrecht*. This, said Cardinal Frings in the *Kirchlicher Nachrichtendienst* of his Archdiocese of Cologne on 21 September, had created "a certain sensation". The "lapidary style used to express generalities" had led to certain "misunderstandings", and called for clarification. The employers' representatives who sat on the drafting committee had undoubtedly given proof of their progressive social views, but, said His Eminence, the passage about co-responsibility flowing from the natural law being part of the divinely-ordained order needed some explanation.

The Cardinal said that he had discussed the matter with members of the drafting Committee, and they had reached agreement that the somewhat obscure phrase meant that, in view of present developments, workers' "co-responsibility" must be looked upon as being both "reasonable and highly suitable"—*hohe natürliche Angemessenheit*—so that it would be "wrong to resist it on principle". As for the phrase about the workers having their say in "social, personnel and economic matters", it went without saying that it was in the workers' own interest that the management should have a free hand in the actual running of the business. In the case of joint stock companies it might be advisable to have the workers represented on the board of trustees (*Aufsichtsrat*); and they must in any case have a say if and when the question should arise of closing down the whole or part of a works, as such a decision would affect their livelihood.

"Co-responsibility," said His Eminence, who seemed, perhaps, to be a little embarrassed, was indeed "a complicated problem." It could not be introduced suddenly, but must evolve gradually; and the same applied to the realization of "corporative organization". This idea put forward by the Pope in his radio address was "a splendid one", and was gaining more and more support; but after all, Cardinal Frings concluded, just as "Rome was not built in one day, so the realization of this truly revolutionary idea will require some time".

However, despite these guarded words from the Cardinal, the idea of *Mitbestimmungsrecht* was enthusiastically taken up by the Catholic workers' organizations. There was at the same time some tendency in the Catholic labour movement increasingly to criticize the social and economic policy of the Adenauer administration. The final constitution of the *Deutsche Gewerkschaftsbund* on a trizonal



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glory;¹ and he will send out his angels with 31
a loud blast of the trumpet, to gather his
elect from the four winds, from one end of
heaven to the other.²

The fig-tree will teach you a parable; 32
when its branch grows supple, and begins to
put out leaves, you know that summer is
near; so you, when you see all this come 33
about, are to know that it is near, at your very
doors. Believe me, this generation will not 34
have passed, before all this is accomplished.
Though heaven and earth should pass away, 35
my words will stand.

But as ^{for} that day and that hour you 36
spea^r

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CHURCH AND STATE ABROAD

basis, and the friendly attitude of its chairman, Dr Böckler, towards Catholic social policy and thought as expounded at Bochum, tended to increase Catholic support for the idea of a united trade union movement in which ideas of *Mitbestimmung* might become exceedingly important as the Western answer to Communism.

In *Michael*, the paper of Catholic youth, Peter Hauland spoke of the *Mitbestimmungsrecht* resolution as "the most constructive effort by the Catholic world" to check the rising tension between Catholic and labour since the social problem had first been authoritatively outlined in *Rerum Novarum*. He declared that the choice before the representatives of capital and labour present at Bochum had been either to acquiesce in the present state of affairs in the social and industrial field, where might was right, or to embrace a new order in which the rights of the worker based on the natural law would be respected, and that, faced with this alternative, they had agreed that *Mitbestimmungsrecht* alone could end the class struggle, as well as being essential in any order recognizing the paramount importance of man in the economic sphere, even though, said Hauland, it might take many years to bring about such reforms, since the resistance of entrenched privilege had to be overcome. But he hailed the Bochum resolution as "the long-awaited answer to the Communist Manifesto".

The mass-enthusiasm created led, indeed, as it was bound to, to a certain reaction because nothing was immediately done to transform the social structure by legislation. Thus the *Katholischer Beobachter* on 20 December was quoting the Austrian *Volksbote*:

The decisions taken at Bochum started a wave of hope. Here was the call to action. . . . But the results of the resounding resolutions were not so hopeful. There was talk of intrigue in certain Church circles against those who supported the workers' claim to a just say. . . .

And Hauland, in the *Michael* article quoted above, was somewhat excited: "Lip service to the ideal of *Mitbestimmung* is not enough." This was the "last chance" of employers to do something for the cause of social peace, he said; *Mitbestimmung*, when achieved, would mean "the greatest happiness of the greatest number", but only time would show how far German Catholics were prepared to back their words with deeds:¹

¹ Hauland also cited as conclusive proof that the idea of *Mitbestimmung* was workable the evidence given at Bochum by Dr Kunz, of the Duisburger Kupferhütte, whose 2700 workers had already for three years been having their full say in every phase of works' policy and management. Dr Kunz reported an unprecedented increase in productivity and a much healthier spirit among the workers. This encouraging example, said Hauland, contributed decisively to the final adoption of the Bochum resolution.

CHURCH AND STATE ABROAD

The choice is clear: Christianity or Communism. We shall in the future recognize the true Christian by his deeds.

In October there was a Trade Union conference in Munich, which resulted in the establishment of the new, all-embracing tri-zonal trade union confederation called *Deutscher Gewerkschaftsbund*, and it became clear that, thanks to the *Mitbestimmungsrecht* idea, the Catholics were finding some response in non-Catholic circles for the idea that here at last was a positive Christian contribution to social thought that might undermine the prestige of Marxism with the German workers. Thus, Dr Albert Lotz, writing in the *Katholischer Beobachter* of 20 October, said that although the trade union movement had often been rightly suspected of using its power for political ends, with leaders whose statements were often radically Marxist in tone, a basic change of direction had recently been apparent, the tone of the speeches at the Munich meeting being particularly symptomatic. This change for the better, he said, appeared to be due to a realization on the part of trade unionists that the doctrines of materialism and class struggle form an inadequate foundation on which to build the society of the twentieth century; and he found their courage in destroying their former idols most commendable.

The fact in particular that Dr Hans Böckler, the Socialist President of the *Gewerkschaftsbund*, had warmly supported the resolutions of the *Katholikentag* was surprising indeed, Dr Lotz continued; but even more surprising was his unreserved acceptance of the anti-Marxist teaching on the mutual inter-dependence of capital and labour contained in the papal Encyclicals. In this acceptance of Christian social doctrine Dr Lotz saw the disappearance of the idea of class struggle, the beginnings of a new community-spirit, and the development of a democratic evolution in industry. If the purpose of the trade unions was limited to obtaining decent living conditions for every worker, then new ground had been broken and the social and industrial peace of Germany would be assured. If labour, capital and the State, so often at daggers drawn in the past, could achieve the right kind of relationship, then, in the opinion of Dr Lotz, the "dream of democratizing industry" might yet come true.

Two months later, on 10 December, a contributor to *Der Vorkämpfer*, the youth supplement of the *Katholischer Beobachter*, was exhorting all Christian workers to do all in their power to strengthen the *Deutsche Gewerkschaftsbund*, in spite of the faults and failings which still beset it. "Should this movement fail," he said, "its failure would have to be traced to the weakness of the Christian workers." He praised the firm stand which the *Gewerkschaftsbund* had taken, in the

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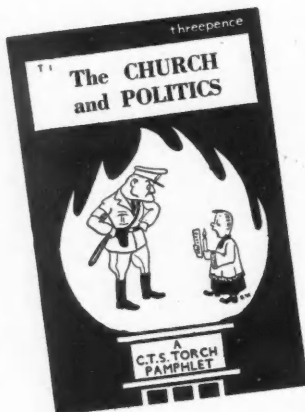
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teeth of opposition from the Social Democrats, in connexion with the Ruhr Authority, saying that this proved that the workers' movement was emancipating itself from political and party tutelage even though it was too early to hope for a general renunciation of the ideological Marxist basis of trade unionism.

Meanwhile, Catholic employers were showing some apprehension at the way in which phrases were being bandied about in the name of Christian doctrine. At the end of October, a special conference of the League of Catholic Employers held at Bad Neuenahr to discuss the *Katholikentag* resolutions had agreed on the principle of *Mitbestimmung*, while at the same time regretting that the idea had become "something of a slogan, and was being widely misused". This was followed by the second annual *Katholische Soziale Woche*, held at Munich under the presidency of *Staatsminister* Heinrich Krehle, which was devoted to the further consideration of the principles enunciated at Bochum; while at the end of the month a meeting of Catholic employers, under the auspices of Catholic Action, took place at Limburg, when, in the course of a lively discussion reported the *Kirchlicher Nachrichtendienst* of 30 November, the opinion was expressed that *Mitbestimmung*, even if established by law, might still be flouted by capitalist employers; the Christian employer must never forget that the most important economic factor is the man, making it his main object to ensure that his people are content, and treating the worker as a colleague.

There was real danger of a position being reached when to express any misgivings, not merely about the general principle of workers' "co-responsibility" for industry but also about the plan to introduce immediate legislation to put the principle into effect—had not the Bochum resolution called for legislative measures?—would be to invite charges of being on the side of capitalism and privilege and being reluctant to accept what had been taught practically in the name of the Church: for had there not been the very highest ecclesiastical auspices for the meeting at which the resolution was passed? In a Western Germany restless under every kind of misery, in which the most important political force was a Christian Democratic Party which had provided the Federal Chancellor and many of the most important Ministers in the *Länder*, it was difficult for the Bishops to know what to say when they spoke at all on social matters: for if they had not spoken at all they would have laid themselves open to a very unjust charge of indifference, while if they did speak they had a thorny problem to handle. The Holy Father, therefore, on 3 June last, in a sense came to their rescue. Their most important utterance on social questions earlier in the present year

CHURCH AND STATE ABROAD

had been the Pastoral Letter issued by the Archbishops and Bishops of the Metropolitan Provinces of Cologne and Paderborn, together with the Cardinal Bishop of Berlin and the Bishop of Meissen, which was read in the churches on 23 April, the Second Sunday after Easter, and which was very careful to speak almost as sternly against "Capitalism" as against Communism:

It is false to assert that the Church sides with capitalism. The capitalist system, like Communism, shows in many of its doctrines a materialist outlook which is at variance with divine order. . . . Those who propagate this materialist ideology are excluded from the Church. . . . We cannot overcome atheistic materialism by talk or propaganda; it can only be rooted out by those who themselves utterly reject it. . . . Militant godless materialism cannot be overthrown by lukewarm belief in Christianity. . . . Let the capitalist lands beware of the idea that their higher standard of life and their liberal freedom are sufficient in themselves to overcome a movement which owes its rise to social injustice; an injustice which even now is to be found throughout the world, and which even now will continue to drive people into the arms of the Communists. . . . So long as selfishness and injustice exist, our world remains a volcano which at any moment may dissolve in a shattering explosion. . . . Sacrifices must be made, and made now—there is no time to lose.

The relevance of the social problem to the deeper issue between the Church and the ideologues of the Eastern zone was again made clear, to take another example, in the Lenten Pastoral Letter of the Bishop of Münster, reported in the *Katholischer Beobachter* of 3 March. The Bishop defended the right of the Church to speak on social problems against "those who seek to exclude the Church from public affairs". "The Catholic Church," he said, "whilst supporting the right of private ownership, is bound to condemn the present distribution of property." He uttered a warning against the adoption of radicalism by the "have-nots" as a remedy for the injustices of the present system, whilst recommending the propertied classes to beware of "a too rigid conservatism" in their approach to this problem. "Only great sacrifice on the part of those who have much, and great patience among those who have nothing, can bring about the equitable solution which we seek." He called on the agricultural community to drop their "materialist attitude" and to give greater consideration to those sections of society whose means are limited. To the independent merchant and artisan he said that they should not disregard the dictates of honesty and good faith in their dealings with their fellows. But of *Mitbestimmung* he said never a word.

J. M. D.

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